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The Changing American Family  
The Church's Role in Day Care for Children  
Worship: The Work of the People



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Family relaxes: Donald and Betty Lusk, Cynthia, 1½, and Michael, 5.



## Announcing TOGETHER's 15th Photo Invitational:

# Celebration: What Does It Mean to You?

MORE AND MORE, the word "celebration" has come to mean the power, depth, and richness of the Christian adventure, rather than mere festivity and riotous fun-making.

In a manuscript titled *Celebrating Life*, the Rev. Richard S. Deems of Imperial, Nebr., points out that in addition to joyfulness and a spirit of outgoing happiness, "the Christian adds the meaning of a deep underlying conviction . . ."

And despite pessimism regarding the present human situation—pollution, war, crime, poverty—the Nebraska minister declares that "the only possible way to be faithful and respond to the love of God is to gratefully appreciate the present moment and make the most of it."

Since "celebration" has come to mean so many things in the Christian life, it has been adopted as the theme of TOGETHER's 15th Photo Invitational, a subject that permits our large family of photographers a wide range of personal interpretation. For example, Mr. Deems points out a paragraph from Ross Snyder's popular book *On Becoming Human* (Abingdon, \$1.95):

"Celebration is delight in the elemental simplicities—the deed well done, the thought well spoken, the beauty freshly seen, the relation of intimacy, the imagination inventing new dreams, the conversation striking fire, the body exhilarated."

To these helpful hints, Mr. Deems adds:

"Celebration is seeing your daughter leave on her first date.

"Celebration is seeing your son drive off with the family car for the first time.

"Celebration is looking at an old wedding picture and reliving the moments that have meant so much.

"Celebration is receiving a letter from a close friend on a day when nothing has gone right.

"Celebration is gathering with the community for a funeral service and expressing gratitude for a life that has been shared with all.

"Celebration is being incensed at injustice and poverty.

"Celebration is responding to Easter's message of 'Come Alive!'

"Celebration is worship—a time of joyful recollection of past events, a time of gratitude for the present situation, and a time to anticipate the possibilities of the future."

Celebration—what does it mean to you? And how would you put that meaning—perhaps your own special meaning—onto color film?

Once again, all TOGETHER photographers are invited to participate. We will pay \$35 for each slide selected for publication in the *Invitational*.



Mrs. Linda Calleo Putney, Westfield, N.J.

### HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain where it was taken, and by whom. Tell in one or two sentences how it illustrates what the theme "Celebration Is..." means to you.
3. Enclose loose stamps for return postage. (Do not stick stamps on anything.)
4. Entries must be postmarked on or before February 1, 1971.
5. Original slides bought and all reproduction rights to them become TOGETHER's property. (For their files, photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but TOGETHER cannot be responsible for slides lost or damaged.

Send entries to  
Photo Editor, TOGETHER  
Box 423, Park Ridge, Ill. 60068



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*"Literally stunning in its impact and tension. The portrayal of gang members is particularly vivid... the evangelist's innocence was appalling. It left me thinking that I can't do that kind of work, but thank God somebody is."*

Winston H. Taylor, Director of Information  
UNITED METHODIST CHURCH

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We're counting on you.

**Dick Ross**



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### DICK ROSS & ASSOCIATES

**Home Office:** 6430 Sunset Blvd., Hollywood, Calif. 90028

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For this special issue on the family, our cover features Mr. and Mrs. Donald Lusk with their two children on a Chicago playground near their home. It would be incorrect to say theirs is a typical family for there are no typical families. Nor can we say what the future holds for the family of this successful young career man and his wife. The world continues to change, and the Christian family must face up to change. This is the theme of several special articles and pictorials in this issue, as well as that of the sixth National United Methodist Family Life Conference to be held in Chicago, October 8 through 11.

# TOGETHER OCTOBER 1970

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# Together®

FOR UNITED METHODIST FAMILIES

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Long rehearsals (left) and other hard work make vibrant Sunday services (right) possible. The pastor alone spends 15 hours a week at planning sessions and rehearsals, another 15 to 20 hours on his sermon. "But it's time well spent because 11 a.m. Sunday services offer our greatest evangelistic opportunities," he says.

# WORSHIP: 'The Work of the People'

Text by MARTHA A. LANE / Pictures by GEORGE P. MILLER

MOST WORSHIP services in American churches are like "living on the wrong side of Easter, as if Christ died but never rose."

That charge was leveled a couple of years ago by Lutheran pastor-historian Theodore J. Kleinhaus in his book *The Year of the Lord*. He went on:

"Like the Puritans, we ban all sense of joy in our faith, on the grounds that life is sometimes difficult and that therefore God must want us to live as if we are not really enjoying our lot.

"But surely this is not our lot. We are God's people. We are his assembly. We are his witnesses. We worship a risen Lord."

In Wichita, Kans., a United Methodist congregation and its minister are rediscovering the "sense of joy" the historian described. Their experiences—with all the inherent struggles, failings, hopes, disappointments, and happiness—are well worth studying by any Christians brave enough and serious enough to reexamine their purposes for being and acting.

The church is West Heights United Methodist, a 1,200-member congregation located in a white, middle-class, highly transient "young exec-type" suburb. Its program of renewal was begun by the pastor, George T. Gardner, in an effort to make worship more meaningful.

"It all started with my realization that the word 'liturgy' literally means 'the work of the people,'" Mr. Gardner explains. "It is not something 'laid on' people, but rather an expression of their life and spirit.

"When I looked at my congregation some time back, I saw that I was responsible for the liturgy—the people had little to do with it. I looked again at the New Testament (always a dangerous business) and discovered that the celebration of worship it describes always grew out of the lives and experiences of the people. For example, Jesus took the liturgy of the Jewish Passover and changed it to celebrate the life of those with whom he had shared his ministry. Thus we received the Lord's Supper.

"So I called together a group of laymen and shared my discovery with them. Would they, on behalf of the

*As is the church's custom, the lay liturgist pauses after Scripture readings for the pastor to interpret it: "Ezekiel told the people, 'When things go wrong, it is not God but men that have done wrong . . . Put on a new heart.'"*





congregation, share in planning our worship celebrations? They agreed to try."

This group, known as the committee on celebrations, now numbers about 25. It meets weekly with the minister to plan Sunday services. It includes university-age people, housewives, a doctor, a salesman, a teacher, a social worker. Most of them are young. Their responsibilities include selecting worship themes; writing prayers, canticles, and affirmations; selecting material for the "Now Covenants"—a poem, news item, song, an idea expressed by a child, or some other contemporary item through which the planners feel God may speak today. Committee members also design liturgical banners, evaluate feedback from other members of the congregation, and work with the choir director to select music.

Two worship services are conducted each Sunday morning at West Heights. The first, at 9:30, is referred to as the "traditional" service, but even it is quite contemporary. While it is characterized by organ music and use of hymnals for congregational singing, its liturgies usually are the same as those written by the committee on celebrations for the contemporary service at eleven o'clock. Its prayers are contemporary; a lay member leads the worship; after each passage of Scripture is read, the minister interprets it, summarizing it in down-to-earth English; and the people's involvement is as varied as in the second service—they read antiphonally as well as in unison, and they stand, sit, sometimes clasp hands. Both services end with the choir and congregation singing, "Shalom, my friends . . . we'll see you again, shalom."

The eleven o'clock service is labeled "experimental" with good cause. Joining the organ in the prelude may be a violin, guitars, bongo, and a flute. An entirely different instrumental group may play next week. The music is more likely to be *The Age of Aquarius* than a hymn.

As at the 9:30 service, the contemporary worship follows traditional forms in the order of worship. For example, there is always a prayer of general confession. But instead of traditional words: "Almighty and most merciful Father: We have erred and strayed from thy ways like lost sheep. . . ." the West Heights congregation might pray, "Lord, . . . we know what we should do, but we often do not want to do it. Often we are afraid to make our own decisions because we do not want to accept the consequences. . . . Lord, we pray for strength to begin again . . ."

"One of the fallacies of contemporary worship has been throwing out liturgical forms of the past," the pastor explains. "So often people try to create 'happenings' without form or structure. But the very fact that you gather people together on Sunday presupposes a structure. It has always been my contention that the liturgical form was, and still is, a valid structure in which people can participate. What is required is a change in content."

As one would imagine, it is the eleven o'clock service which draws the most visitors at West Heights. College chaplains, district superintendents, and people from other United Methodist churches come. But most noticeable are the young people who visit. A group of Mennonite college students is typical. They travel 30 miles to attend the experimental celebration because, in the words of one student, "It's worth the drive to have something happen to you on Sunday morning."

There is more pageantry in the second service, more

people, and an air of expectation and informality that the first service does not have. And no one ever knows exactly what will happen.

One Sunday the minister's wife, Bess, and a friend danced the entire sermon as Mr. Gardner preached it. "Any medium that speaks to people is appropriate for worship," she maintains. "It is the combination of hearing and seeing their religion dramatized that brings the eleven o'clock congregation to life."

John Russell, a salesman who plays guitar for contemporary services, agrees with her: "I sang in the choir before we started the experimental worship so I've always been in a position to watch people's reactions. Their attention to the total service is much greater now."

The eleven o'clock hour was chosen deliberately for the experimental celebrations. "We decided that if liturgical renewal was to be taken seriously, we would put it at the hour when most people could react to it," the pastor explains. "We do not gear the service to young people or to any other age group. We simply celebrate themes and let young and old react as they desire."

It is always difficult in liturgical experimentation to avoid playing what George Gardner calls the can-you-top-last-Sunday game, but West Heights is trying not to fall into this trap.

"If we were to say that every celebration had to use rock music or had to involve liturgical dance, I am sure that after a while it would become nothing more than liturgical 'theatrics,'" he explains. "This would defeat our entire purpose. Actually we have 2,000 years of Christian liturgical history on which to draw. If we remember to use it as we plan, our contemporary efforts will not be a passing fad, but will enrich the life of our church for years to come."

A person sitting through both services on a given Sunday cannot help wondering what would happen if as much time and effort went into planning the "traditional" service as goes into the more avant-garde one. Church members generally acknowledge that, as one put it, "everything—including the 9:30 scheduling of church-school classes—is structured to draw the biggest number of people into the eleven o'clock service."

Members also are aware that the traditional versus contemporary setup has wrought some division among the people. "It's always in the back of our minds—how can we reach the people who are holding back, who are afraid," a celebrations committee member says. And one of the supposedly "afraid" counters, "I don't like getting the feeling that people who don't care for the experimental service are kooks or ultra-conservatives."

Part of this tension may be worked out in the celebrations committee itself in the near future. Although its original task was simply to design a contemporary service, the committee now feels ready to assume responsibility for planning both services.

Meanwhile, George Gardner feels the church is headed in the right direction. "When I greet people at the church door, increasingly I hear, 'That was a great experience,' instead of comments about the sermon. So I think we are getting beyond the habit of believing that a sermon is the only thing there is to worship."

Other good signs he cites include doubled worship attendance coupled with continually increasing membership. "Eighty percent of the people who have come





The minds and muscles behind the worship events belong to a 25-member committee on celebrations. In weekly sessions with the pastor (below right) they hammer out liturgies and other details. There are individual assignments, too. Jo Ann Ray (above) uses melted paraffin in creating an Easter banner. Linda Hill (at right in picture below) and soloist Charlene Russell frequently work together in selecting contemporary music.





**Kenneth Hiebsch**, an attorney and lifelong Methodist, has belonged to West Heights since 1958. He has held many official board positions and has been active in conference work.

*"I'm a little more of a traditionalist than most who attend the contemporary service. But I'm certainly not offended by it. I attend because our adult church-school class meets at 9:30, the same hour as the traditional service. Change is a constant factor, I acknowledge. Change is not new. And I think you should try to make worship meaningful and relevant to people. But in all this trying, I don't know if we're really being relevant or whether we are just adopting 'things.'"*



**Charlene Russell** and her husband, John, are members of the committee on celebrations—the group which plans worship services with the minister.

*"The experimental celebration is like Easter every Sunday to me. I used to look forward to the Sundays I could miss church, but not any more. My kids not only go to church all the time, they also bring their friends. People don't always agree on what we're trying to do with our worship services, but at least they talk about church. It's better to discuss what's the matter with it during the week than not to discuss church at all."*



**Marvin Kraft**, a petroleum engineer, formerly a Lutheran, was chairman of the official board last year.

*"I have mixed emotions about our dual services, although I was the one who proposed that we have a traditional one and an experimental one each Sunday. I'm just not comfortable at the experimental service. The liturgies don't bother me. The music doesn't either—except like when we sang a song to the tune of The Streets of Laredo. The words were great, but I couldn't block the image of a cowboy out of my mind. This is the confusing thing: If I walk in and like it, do I like it simply because it's a good program? Is it really worship?"*



**Linda Hill**, a social worker, is also on the celebrations committee.

*"I decided that if I was going to attend a church in Wichita, it would have to be exciting for me—no hocus-pocus. This church was just what I needed. We have so many new people come to the contemporary service that we can't personally greet them all anymore. One who comes is a VISTA worker who goes to Roman Catholic Mass, then comes here. I have a friend I invited to church. He said, 'No thanks, I'm not ever going to church again.' But he finally came, and he hasn't missed since."*



into the church since we started our worship experimentation have said that one reason for joining is our approach to worship," George points out. "Roughly 15 percent of these new members are people who previously had dropped out of the institutional church. Our contemporary services seem to indicate to them that the church is changing—and they are willing to give it another chance.

"But the greatest strength of our worship emphasis is the number of the laity now involved in planning celebrations of worship," George emphasizes. "The liturgy is growing out of the people themselves."

The chancel choir, which sings at the eleven o'clock hour, has grown from 15 to 40. A year ago the only nonadult choir was a 20-voice children's choir. Today three children's choirs and a youth choir give 140 young voices a chance to participate in the worship services.

A professionally taught course for lay readers—in which people can learn what the liturgy means, how to read with feeling, and how to lead a congregation in acts of worship—has prepared some 20 lay men, women, and young people to lead Sunday services.

Others participate in the services through the various musical groups, dramatic presentations, readings, and liturgical dance. Some people have tried their hand at writing hymnody and music for specific celebrations.

A particularly encouraging sign to the young pastor is the increased active participation by members of work areas and the administrative board. Many of those so involved say that because they were "turned on" by what happens on Sunday morning, they wanted to participate in the life of the church in other ways as well.

Because George is a realistic man, willing to "look at the other side of the coin," he is acutely aware that not everyone in the church appreciates liturgical experimentation; that as the number of worshipers has increased, so has the reaction to experimentation; that some people have boycotted services; that financial support has been withdrawn in some cases; that some have wanted to get rid of the preacher.

"But the church is still intact, people haven't left the church, and liturgical renewal is still going on," he points out. "We have tried hard not to tell people that one form of celebration is better than another. Instead, we have tried to convey the idea that there are two celebrations, both of which are done well; therefore, attend that which is most meaningful to you."

Lest anyone think that West Heights United Methodist Church exists only for Sundays, George hastens to add, "Worship celebration is only one beginning step in renewal of an institutional church. For almost a year we have devoted total energies to worship. This is well established now, and our people are competent to carry out its further progress. Step two, which will get my full energies now, will be renewal in religious education. From there we will move into institutional mission.

"If the church is ever to renew itself, it must do this theologically," George emphasizes. "And since the minister is the theologian-in-residence, I personally feel he ought to devote his time to teaching and let the people celebrate the worship on Sunday morning." □



*Worship is discussed frequently at West Heights. During a monthly sanctuary tour visitors learn that "the symbols are reminders of what we believe." Confirmation class members (below) lead a worship service they wrote themselves. Afterward the pastor asked, "Why didn't you use a litany or a creed? You didn't give people a chance to affirm what they believe."*



# The answers to some questions frequently asked by our sponsors.

If you are considering sponsoring a child through the Christian Children's Fund, certain questions may occur to you. Perhaps you will find them answered here.

**Q. What does it cost to sponsor a child?** A. Only \$12 per month. (Your gifts are tax deductible.)

**Q. May I choose the child I wish to help?** A. You may indicate your preference of boy or girl, age, and country. Many sponsors allow us to select a child from our emergency list.

**Q. Will I receive a photograph of my child?** A. Yes, and with the photograph will come a case history plus a description of the Home or Project where your child receives help.

**Q. How long does it take before I learn about the child assigned to me?** A. You will receive your personal sponsor folder in about two weeks, giving you complete information about the child you will be helping.

**Q. May I write to my child?** A. Yes. In fact, your child will write to you a few weeks after you become a sponsor. Your letters are translated by one of our workers overseas. You receive your child's original letter, plus an English translation, direct from the home or project overseas.

**Q. What help does the child receive from my support?** A. In countries of great poverty, such as India, your gifts provide total support for a child. In other countries your sponsorship gives the children benefits that otherwise they would not receive, such as diet supplements, medical care, adequate clothing, school supplies.

**Q. What type of projects does CCF support overseas?** A. Besides the orphanages and Family Helper Projects CCF has homes for the blind, abandoned babies homes, day care nurseries, health homes, vocational training centers, and many other types of projects.

**Q. Who supervises the work overseas?** A. Regional offices are staffed with both Americans and nationals. Caseworkers, orphanage superintendents, house-

mothers, and other personnel must meet high professional standards—plus have a deep love for children.

**Q. Is CCF independent or church operated?** A. Independent. CCF is incorporated as a nonprofit organization. We work closely with missionaries of 41 denominations. No child is refused entrance to a Home because of creed or race.

**Q. When was CCF started, and how large is it now?** A. 1938 was the beginning, with one orphanage in China. Today, over 100,000 children are being assisted in 55 countries. However, we are not interested in being "big." Rather, our job is to be a bridge between the American sponsor, and the child being helped overseas.

**Q. May I visit my child?** A. Yes. Our Homes around the world are delighted to have sponsors visit them. Please inform the superintendent in advance of your scheduled arrival.

**Q. May groups sponsor a child?** A. Yes, church classes, office workers, civic clubs, schools and other groups. We ask that one person serve as correspondent for a group.

**Q. Are all the children orphans?** A. No. Although many of our children are orphans, youngsters are helped primarily on the basis of need. Some have one living parent unable to care for the child properly. Others come to us because of abandonment, broken homes, parents unwilling to assume responsibility, or serious illness of one or both parents.

**Q. How can I be sure that the money I give actually reaches the child?** A. CCF keeps close check on all children through field offices, supervisors and caseworkers. Homes and Projects are inspected by our staff. Each home is required to submit an annual audited statement.



# TOGETHER/NEWS EDITION

# New Jersey Area

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VOLUME 14, NUMBER 9

SUPPLEMENT TO TOGETHER

OCTOBER, 1970



Mr. Wright



Mr. Hall

## Jersey Men Among U.S.-2's

Two young men from this state are beginning volunteer service under the National Division of the Board of Missions.

Called U.S.-2's—indicating their expected terms—Bernard H. Wright Jr., of 13 Clifton Place, Pennsville, and James A. Hall, 197 No. Beverwyck, Lake Hiawatha, are among 35 such workers assigned throughout the country.

Wright, a Wooster College graduate and Pennsville Trinity Church member, is a staff helper at Ethel Harpst-Sarah Murphy Children's Home in Georgia.

Presbyterian Hall, a chemical engineer, is working in the North Camden, N.J. project of Haddonfield U.M. Church.

## Eight to Tour Conf. in Week of Missions

Southern New Jersey's annual Week of Missions Oct. 11-18 will feature appearance of eight speakers representing varied missions backgrounds.

Program Counselor Robert E. Acheson has announced the team as including: the Rev. Scott Bread, Oklahoma Indian Mission; the Rev. and Mrs. H. W. Bland Detwiler, "emissaries of reconciliation"; the Rev. Ulysses Gray, Liberia; Miss Josephine Kriz, India; Dr. J. Robert Martin, Staff Secretary of COSMOS; Dr. Stanley J. Menking, Haddonfield's minister of Mission; and Dr. James J. Thomas, UMCOR's Secretary for Specialized Ministries.

With "Reconciliation" as their general theme, the speakers will emphasize personal involvement in the mission of the church on the part of all Methodists.

The program this year has joint sponsorship of the Board of Missions and the Committee on Fund for Reconciliation.

Two churches on each district are hosts to the project. Welcoming parishioners from their part of the district Oct. 11-14 will be: Glendora; Mt. Holly; 1st;

## Workcampers Serve in Costa Rica and Mexico

Twenty-five MYF'ers who set off on a Latin American Workcamp early in the summer are back home, travel-weary and mission-wiser.

The eight boys and 17 girls from a score of communities in N.J. and N.Y., accompanied by five adults, spent a month in Costa Rica and Mexico. They had prepared for the trip for nearly a year, however, raising money and boning up on Spanish culture and Central American church history.

Organizer and "prime mover" in the

workcamp was Miss Lillian Jiminez, whose father, the Rev. Carlos Jiminez, is pastor of the Spanish-speaking United Methodist church in Union City. Lillian is director of the Day Nursery there.

Others who served as counselors were Haledon pastor Linwood J. Bowen and Mrs. Bowen, Miss Joy Holloway, and Kirk Stauch.

The venture had an appropriate opening as the airliner taking the crowd to Costa Rica lumbered into the air at Kennedy four hours after official take-off time. After that it had to get better.

A first week at Methodist Theological Seminary in Alajuela provided time for a seminar on the current Costa Rican scene and needs of the church. Mornings were spent working at the Seminary, afternoons studying, and evenings hearing a series of speakers.

### Welcome, Sweet Work!

If the "yanquis" never sang the Spanish hymn *Trabajar y Orar* (To work and pray), they doubtless got the idea during the next few days. Living in small groups with Costa Rican church-folk, they finally produced in true MYForm. Among projects benefitting were: Accion Social—a program for juveniles—in San Jose; the Methodist Book Store and organization of the library in a Methodist church, also in San Jose; Alfalit, a literacy venture sponsored by the Seminary; and a recreation project for barrios kids.

(Continued on page A-4)



First of the four hours at Kennedy airport was a ball! But "Que sera sera!"

Long Branch: St. Luke's; Pearson; Cape May Courthouse; and Bridgeton: W. Park.

Hosts Oct. 15-18: Cherry Hill: St. A.; Marlton; Toms River: 1st; Old Bridge; Port Elizabeth; and Pennsville.



On Drew campus at Madison, workcampers get pre-briefing from Miss Jiminez, right.



# Pastor Preaches Through Paintings

Up at Bergen Highlands, when the Rev. Matthew V. Labriola steps up to the easel, it isn't to sell the budget with a turnover chart. It's to do what his five PK's (preacher's kids) call "painless preaching."

Although he considers traditional worship and pulpit proclamation his preferred media, Mr. Labriola has discovered that pastel drawings—to illustrate hymns or as background for choral readings or poetry—create interest, focus attention, and dramatize the moment possibly more than words alone can do.

About four times a year the pastor uses one of his dozen or so permanent pieces—some of them copies of classics—to illustrate a seasonal theme. "Oddly enough," he notes, "the spoken word more often enhances the painting than the art is able to speak for itself."

"Matt's" combination career began in

art school, marked time during a hitch in the Army, picked up again when he worked as a paste-up man in an advertising art studio on Madison Avenue. When the call to the ministry became clear, he quit the ad-world and headed for college, Fairleigh-Dickinson.

Patricia, a co-ed at West Va. Wesleyan, joined the venture as Mrs. Labriola. Then there were the years at Drew Theological Seminary. And to bring it up to date, an eight-year pastorate at High Bridge, before his present assignment in 1968 to the Upper Saddle River community.

Early this year the painter-preacher encouraged his church school juniors to write and film a religious scenario, and found time to get involved in joint drama productions with Ridgewood church. In addition, representing the Northern District, he serves as one of the Associate Editors of *Methodist Relay*.



Bergen Record Photo by Jim D'Alba

When the Rev. Matthew Labriola is at work, the studio becomes a sanctuary.

## LONG-DISTANCE LOVE



At Ridgefield Park, NJ, members of a Youth Club get a look at the Korean orphan they co-sponsor. Last Spring they earned money for the project by cleaning part of the church each week.

## New Headmaster Named

New Headmaster of the Pennington School as it opened its 133rd season was Dr. Nelson M. Hoffman, Jr., who became the 17th person to carry that responsibility.

Dr. Charles R. Smyth, who had served for 12 years, became Headmaster-Emeritus with continuing duties to direct the plan of physical development.

A native of Philadelphia, Dr. Hoffman spent his youth in New Jersey, where his father served as a pastor and district superintendent.

After receiving his B.A. from Asbury College, and teaching in English-speaking schools in India, where he served as vice principal at Kodaikanal School, Mr. Hoffman returned to get an M.A. and Ph.D. from the University of Kansas. Several years of teaching history at that school and at Emory University in Georgia were followed by a professorship and duties as Academic Dean at Florida Southern College, Lakeland, a vice-presidency at West Va. Wesleyan.

Dr. and Mrs. Hoffman, who is the sister of the Rev. John L. Ewing, Trenton, have five children. His mother lives in Daytona Beach, Fla.

A testimonial banquet honoring Dr. Smyth for his leadership was held at the school Sept. 10. The Smyths will reside at Ship Bottom, N.J.



Dr. Hoffman

OCTOBER, 1970

Vol. 14, No. 9

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Together / October 1970



## The Garden Status

Some summer left-overs, due to omission of an August issue of TOGETHER:

Montgomery, just north of Princeton but in NNJ, is planning to build a first unit costing around \$107,000.

The WSCS of Haledon sent 100 hygienic kits for use in Viet Nam.

Refreshing liturgy: At Westwood, early service began with pastor and people bidding each other, "Good morning!"

Somewhere in South Jersey a series of Fall sermons is entitled, *When Hootenannies Were Holy*.

Bouquets for excellent reporting on Annual Conference by lay delegates in parish papers: Neptune's Hamilton Church, Milltown, Green Village, Millville 1st.

Midland Park MYF'ers teamed up with Paterson's Spanish-speaking Trinity to have a pig-roast. The Rev. Ben Senti served as chef, and got compliments.

Many churches used bulletin to remind vacationers of the responsibility for driving carefully.

Pearson Memorial, SNJ, has been running a bulletin series on Rules of Church Etiquette.

At North Jersey's Camp Aldersgate Boy Scouts of Basking Ridge's Troop 151 built a 100-seat outdoor chapel.

Cranford has a credit union for members, will lend up to \$10,000. (Line forms on the WHOOSH . . .)

## Ocean Grove, Ocean City Homes Hold Fairs

Hundreds of friends of The Methodist Homes of N.J. turned out for two record-breaking, fund-raising events in August.

Net receipts of \$11,730 were reported by chairman Mrs. Louis Barbour, as the result of a Fair at Ocean Grove Aug. 5-7. Director of the event at Ocean City, Miss Marjorie Held, turned over \$2,600 following that Fair on Aug. 20.

Perfect weather, scads of contributions, the work of about a hundred volunteers, and even busloads of buyers from friendly churches all helped.

## Mt. Teabo Celebrates Centennial



Pastor and Superintendent congratulate 72-year member, Mrs. Elizabeth Williams.

A week-long observance of 100 years' service to a once-busy mining town brought several dozen former parishioners and many friends back to Teabo Church this summer.



Chairman Mrs. Hazel Howell urged wearing of 19th Century costumes. Pastor Lloyd G. Williams, Drew graduate student from Australia, put together a program that in-



Dr. Whitney gets a flower from Susan Ferry, daughter of Teabo church organist.

cluded a picnic, a traditional Methodist Class Meeting, a Methodist Love Feast, evangelistic youth rally, Wesley Covenant Service, and of course the "big" service on a Sunday afternoon.

Among high points of the major event were sermons by Dr. John A. McElroy, district superintendent, and Dr. Arthur P. Whitney, deputy secretary-general of the American Bible Society, music by the Jubilaires—a Virgin Islands group directed by the Rev. Kendrick Khan, and recognition of pioneer members.



Book-browsing is popular at Ocean City installment of the Home Fair Aug. 20.

Some favor the "maxis" but this is ridiculous! Displaying ancient night-wear at Ocean Grove are, l to r, Mrs. Louis Barbour, chmn., Mrs. A. T. Widland, v-chmn., and Mrs. Kermit Kreidler, v-chmn.



### LINED UP INSIDE



LEFT: Ready the day before at O. Grove. L to R are Mrs. Charles Smyth, Mrs. J. M.

### LINED UP OUTSIDE



Odnewelder, Mrs. John Gerner, Mrs. Charles Golden, Mrs. Kenneth Wharton. RIGHT: Her

bag is B. Altman, but her motto is "B. Early, before the doors open."





Mr. Golar

Board of Missions researcher **Dr. James Davis**, Cranford parishioner (and counselor on *Relay Readership Survey*) authored text of a film about the American Indian—*Without Reservation*.

Head usher at Lumberton, **Karl Burleigh**, is also a professional "rock and blues" singer. He provided part of the music for last Spring's "Peace Poster Party" at Moorestown.

Among new members of the Board of Managers at Methodist Hospital of Brooklyn is **Simeon Golar**, chairman of the Housing Authority of New York City, graduate of City College and N.Y.U. Law School.



Dr. Cartter

Red Bank's watch repair hobbyist **Bob Sadler** says if he added up the value of ticker-tinkering for hundreds of friends across many years, it would be about \$25,000. Maybe he does it to unwind.

When she wants a little "don't-forget-me" music, Montclair's new member **Mrs. Robert Gaudios** can play an album *Watertown*, cut by The Four Seasons. Her hubby is one of them.

NYU's Chancellor **Allan Cartter** told 130 business and education leaders that Drew University—"a place of distinct character unlike any other institution I know"—has a location "which may be your greatest asset in the last third of the century."

Matawan's **Barbara Bopp** finished at Middlebury College, Vt., a Phi Beta Kappa, summa cum laude, and—that's right—valedictorian.

At Haddonfield, organist-Minister of Music **Walter L. Flexon** retired after 42 years' service. Pennsylvanian cleric **Walter E. Edmonds**, just out of Yale Divinity, became Minister of Worship August 17.

At Silver Bay, N.Y., the YMCA conference-resort center, Towaco's Wilson Collegienne **Jean Jewett** sang the Mary Martin-Martha Wright lead in the EMPLOYEES' three-night run of *South Pacific*.

Demarest churchwoman **Olga Korndorfer**—den mother, Little League booster, and police marshal—finally slowed down, got a grateful cheer from her church on retirement and moving, with husband Walter, to Whiting.

**John Ewing, Jr.**, Trenton PK, finished at Pennington in a blaze of glory, winning the Headmaster's Award to "best all-around graduate," an additional citation for citizenship, and then learned of his appointment to Merchant Marine Academy, Kings Point, N.Y.



Jean Jewett



John Ewing, Jr.

## You Said It!

"There are many ways of going wrong, and our age seems bent on trying them all. None is more disastrous than failing to distinguish between newness and novelty. Newness means a fresh apprehension of an eternal truth; novelty is being different even if you surrender the truth.

—Dr. Lowell M. Atkinson  
1st Church, Montclair

## Lay Convocation Returns To Buck Hill Falls

After two years of experimenting with beach resort locations, the South Jersey Board of Laity has decided to take its annual Convocation back to the Inn at Buck Hill Falls, Pennsylvania.

For the planning committee, Conference Lay Leader **Leon E. Walker** has promised during the weekend Nov. 13-15 "a program for our total laity . . . some experimental forms of worship . . . traditional music and worship . . . sharing and discussion."

Convocation speaker will be attorney **Horace Warren Kimbrell** of the Kansas City Life Insurance Co., a former president of Goodwill Industries, with strong interest in the local church and theological education.

**Dr. Ernest W. Lee**, Superintendent of the Camden-Metropolitan District, will be the Keynote Speaker.

**Bishop D. Fred Wertz** of the W. Va. Area, a recent president of Lycoming College, will preach Sunday morning.

Also on the program are musicians **Dr. and Mrs. Jesse B. Zerr**, trumpeter **Charles H. Emely**, guitarist **pastor William McElwee**, a men's chorus, and a lay panel discussion of Church and World.

**Mrs. Ronald Beppler**, 2326 Corbett Rd., Pennsauken, has agreed to sign up enrollees at Five Dollars each (with either \$27 or \$35 per person due later).



Mr. Kimbrell

## WORKCAMPERS

(Continued from page A-1)

The flight to Mexico City, a climate and altitude change of 7,000 ft., "decompression" from intense activity, and who knows what else—ushered in "the great week of sickness." Even so, they managed to make a brave showing at the General Conference in Puebla.

Sightseeing in the capital, a city of 3.1 million, visits to the 90,000-student university, and studies at the Evangelical Community Seminary, directed by NNJ Conf. member **Rev. Felix Morales**, topped off the exciting, productive month.



The Inn at Buck Hill Falls again welcomes men and women from Southern N.J. churches.





## Hunger is all she has ever known

people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice—maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast."

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You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

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# TO PUNISH OR TO HELP?

Despite good intentions, parents often promote the very rebellion of teen-agers they try to avoid. The challenge is to adopt a style that increases growth potential of the young rather than punishes them.

By ROBERT E. EATON  
Clinical Psychologist, Redlands, Calif.



**A**LMOST EVERYONE wants to see teen-age emotional and behavior problems reduced. Yet, if this is to happen, we adults—and especially parents—are going to have to change some of our ways. We wonder why so many adolescents are disturbed and upset. Despite the good intentions of parents and schools, we ask, Why are so many girls and boys misbehaving?

It is especially frustrating when one's own teen-agers get into trouble. Parents talk to others, read, try to find solutions, but many seem to stay confused. All too often they find themselves fed up, angry, self-blaming, and punitive. Actions taken while they have such feelings are likely to make things worse.

Every week I see people—often parents and educators—making glaring mistakes in dealing with adolescents. Focusing attention on some of these errors may lead us to search for better ways of helping our youth as they grow up during the critical teen years.

Adult intentions usually are good. To suggest that parents and school personnel make mistakes is not to doubt their sincerity or to point a blaming finger. Rather, defining areas of poor practice should help parents to think through what they may be doing wrong and to find ways to change. I am not interested in getting people to condemn themselves for making mistakes. Yet I am interested in promoting courageous consideration of the need for change. To do this, let me review four common mistakes parents make.

## Too Much Control

Perhaps more than anything else, adults try to control adolescents too much. "But," you may be thinking, "if behavior is out of control, don't we have to get tough?" My answer is *no*—at least not always and not automatically. Usually getting tough (or tougher) just makes the situation worse. A get-tough stance leaves us with

little energy with which to consider creative alternatives.

Often the mistake of overcontrolling teen-agers follows another mistake—undercontrol of young children. The time to keep the reins tight and control firm is when the child is young. If parents wait until their child's teen years to exercise strong control, they only give the teen more targets for rebellion.

Paradoxical as it may seem, overcontrol often goes with underinterest. I am talking about this kind of situation: A father only looks up from his paper or TV program to deny his youngster a requested privilege. Or a mother habitually leaves a list of orders to be carried out while she is occupied away from home. These are cases of adult communication concerned too much with "dos" and "don'ts." And the communication is too hurried. Adults spend far too little time in pure and total attention to the youngsters and their interests.

Needs differ at various stages of development. Adolescents need love and freedom, just as children needed love and control. True, we must sometimes provide limits, but the less often we impose direct control, the more chance we have of making it stick in a reasonably comfortable way.

I think of a situation in which the parents were regulating virtually every hour of their 15-year-old daughter's week. She was responding with thorough rebellion. In addition to counseling with the parents in regard to their fears and motives, one approach in this case was to figure out that they were controlling around 80 percent of their daughter's "free" time. They accepted the challenge of trying to reduce this control to perhaps 10 or 20 percent. When they were able to do this, their daughter's rebellion virtually disappeared.

Often parents talk of the need to return to "old fashioned" virtues and discipline. Actually it is as old fashioned—and surely as virtuous—to practice talking and compromising as it is to practice laying down the law. And it is likely to pay off a great deal more.

### Overconcern With Appearance

To illustrate another area of concern, when I was in my teens, my friends and I were sometimes criticized by adults for having our hair too short. Then, as now, adults wasted too much energy in concern about a younger person's appearance.

Although practices vary widely, most high schools are overconcerned about such irrelevancies to learning as length of hair or skirts, stylistic idiosyncrasies, or individual preferences of a given youngster. (Occasionally, extreme taste in dress or hair style might be symptomatic of deep personal emotional problems. But this is not often the case, and when it is, attacking the symptom will not help.)

Parents want youngsters to look good so that they will feel and look like good parents. As educators, we want our students to look good so that we will appear to be running a good school. It would be rare for a youngster's learning in high school or his behavior at home or in the community to be significantly affected by what he wears or how long his hair is. But I see many cases in which the unpleasantness created by misplaced concern interferes markedly with learning and development.

I have seen first runaways triggered by forced or

threatened haircuts. Parents threaten the youngsters sometimes because the school, with misplaced zeal, threatens the parents. I have seen first drug usage, or a return to drug usage, kicked off by the arbitrary requirement that short skirts be abandoned for longer ones. Often I have seen schools require haircuts or changes of clothing at the cost of warm relatedness with students.

Many school dropouts finally give up when the school tries to impose its less consequential rules. School officials often trap themselves, and greatly reduce their effectiveness, through their irrational compulsion to regulate.

When we make the youngster's appearance our major concern, as related to our own image in the community, we are telling him that we do not really care for him as much as for *his appearance and our image*. We distort our beliefs when we make appearance seem to be our highest value.

Should parents, then, let youngsters do as they wish in this area? To a large extent my answer is yes. Go along with the trends. Let the youngster decide for himself. Offer guidance rather than directives. Be realistic about what you really value and what is important. Keep adult vanity and pride out of it. We parents should let the youngsters choose, and we should pressure the schools to get off their students' backs. By our overconcern—in home and school—for the adolescent's appearance, we reduce our capacity to form adequate relationships with teen-agers.

### Much Ado About Grades

Related to overcontrol and overconcern with our own adult image is gross overconcern with grades as a measure of a youngster's success in living. Often, it is the parents who "need" their youngster's high grade in order to keep their own morale high. Ignoring the faults of grading as an evaluation system, the prevailing pressure on youngsters to get high grades is detrimental to many.

We do something immoral when we urge all students—or most of them—to try to get As. The number of As normally is limited to about 10 or 15 percent. We talk as though there were plenty of room at the top when we know there is not. Why must attention be to grades when a youngster may have more important individual concerns?

Often I have been told by parents or school counselors that a high-school student is doing poorly. Then, I discover that he is one who earns Bs and Cs. A student who earns Bs and Cs is doing work defined as somewhat above average. What is so poor about that? Quite often we see parents or school counselors upset when a given teen-ager is second or third, instead of first, in his class. School people often have the same difficulty as parents who need to have their kids make them look good and feel good. To feel worthwhile, they need to show off the academic performance of their students.

Of course, grades are important in college admissions, but other factors, including social adjustment, are important also. And it is still true that youngsters with less adequate high-school grades often later become motivated and can go to college. Good grades are desirable, but they are not crucial either for current happiness or for college entrance.

We should try to help students learn because they





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want to learn, not because they want good grades. We must keep struggling to promote interest and reduce pressure. What little we gain by strongly pressuring a teen-ager is more than offset by his loss of morale and increase in emotional problems. Overconcern with grades is a big mental health mistake.

### Are We Willing to Help?

A fourth mistake is this: We are not concerned enough about trying to help. It is almost standard for parents to ask questions about controlling or punishing their misbehaving offspring. All too rarely parents come to my office to ask, "How can we be helpful?" or "Can you help us understand?" Unfortunately — and sometimes disastrously — parents are oriented to "How-should-we-punish?" instead of "How-can-we-be-helpful?" Both home and school are often ready to reject the adolescent with special problems.

Schools usually want to keep everyone in step. Educators do have complex and taxing jobs, and their impatience with the young people who give them special headaches is understandable. But we cannot defend such impatience, and we ought not to condone it. The great unmet challenge of the schools is how to meet the needs of all youngsters, including those who will not, or cannot, stay in step with their peers.

Schools and parents often are overly punishing. They are trapped by puritanical allegiance to the cliché that "a rule is a rule." People are important — not rules. It is time that schools — high schools, especially — learned to apply policies and procedures that are for the best interests of students. Too often, administrative policies seem designed mainly to keep things running smoothly, to better the image of a school, or to increase the comfort of parents.

Both parents and educators tend to respond defensively when the younger person does something wrong. When our teen-ager misbehaves, we respond as if he had slapped us. We treat his problem behavior as a personal affront. We are defensive, perhaps because it is as if he had told us directly, "I do not like you."

But we are making a mistake if our goal is to feel liked. Our goal ought to be: to be helpful.

I worked psychotherapeutically for months with a high-school junior. This boy, in obvious emotional misery, was unable to attend school. He improved only with great difficulty. But he gained courage, reduced his fears, and increased the stability of his behavior. Finally, he felt ready to try going back to school. When he got to school, the first thing his counselor said to him was, "Well, you have given us a bad time in the past. Are you ready to straighten up now?" The counselor with such an attitude does a lot of harm. That youngster gave others a bad time as an unfortunate by-product of the fact that he was having a bad time of his own.

There is great need for schools and parents to orient themselves to the goal of helping rather than punishing. We should be more concerned with helping persons than with simplifying or making more comfortable our own lives or jobs.

### No Prescription for Success

In outlining some of the areas of error as I have been doing, I have not tried to write a prescription for success. My intent has been to spotlight some important aspects of adolescent development as they involve parents and schools.

As we make the mistakes I have described, we create an atmosphere which is detrimental and oppressive. It is an atmosphere which not only is unhelpful, but actually is harmful. Making these mistakes only makes things worse. We promote more rebellion. We fall miserably short of promoting health and reducing problems. In short, we are failing to offer love.

Thinking about these things may be discouraging at first, but schools and parents need to accept the challenge, to increase the positive growth potential for teenage children and students.

In order to develop adequately, youngsters must have much freedom. This includes some freedom to goof — and even to be slovenly. Teen-agers do not need punishment so much as they need help. Adults must get more concerned in order to find creative alternatives to some of their present attitudes and practices. □

Filling the gap when mothers work...

# Day-Care Centers That Care

**T**HE NUMBER of working mothers in the United States has more than doubled since 1950. In 1960 working mothers with preschool children numbered 2.9 million; in 1969 they were 4.2 million strong; and current projections say their ranks will swell to 6 million by 1980.

While mothers are solving a variety of problems by going to work, they find it creates one common problem—that of finding quality day care for their children. Most of them are keenly aware that the first few years of a child's life are vital to his later intellectual and emotional development.

"The quality of care given each child is a major value, especially in an affluent country like ours, which is badly in need of a highly educated, skilled, emotionally stable population," writes Dr. Margaret Mead, noted anthropologist and social scientist. "We may need to make an invention halfway between the licensed home for day care and the PTA 'block mother' of World War II days."

The concept of day-care centers is not new. During the all-out emergency of World War II there were strong

movements to provide this service for the many mothers working to support the war effort. Industry rallied to the need by setting up in-plant child-care facilities; many federally financed day-care centers were opened in heavily industrial areas. When the war ended, however, many of these centers closed as women returned to their more traditional roles as housewives and mothers.

Since that time the rapidly increasing number of working mothers has outstripped the availability of day-care facilities for their children. A recent report in *Life* magazine states that today's working mothers collectively have 6 million children under six years of age, but that there are only 640,000 places in licensed centers to accommodate them. While many youngsters are cared for by a relative, neighbor, or baby-sitter, close to 1 million are "latchkey children" who must fend for themselves.

If the problem of child care is great, pressures on the modern mother to work are even greater. The nation's current inflationary trend has made it necessary for more and more families to seek additional sources of income to

*While mother's at work, happiness is having someone to paint with before eating lunch and taking a nap.*





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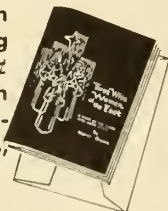
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maintain their standards of living.

"To those [mothers] who must work," observes Dr. Mead, "there is now added the pressure to work in the name of self-fulfillment. A relatively new source of pressure stems from the emphasis of current women's liberation movements on individual achievement rather than upon women's traditional roles." Current concern over population pressures even breeds some hostility toward children, making secure care early in life all the more important, she says.

While the overall picture of child care has been bleak, indications are that it is slowly getting brighter. High quality, effective child care is recognized now by government, industry, community, and church groups as an area of critical importance.

In his 1969 message to Congress, President Nixon called for day-care centers that would offer "more than custodial care; they would also be devoted to the development of vigorous young minds and bodies." Asking that day-care services be provided for 450,000 children of welfare mothers to be trained for jobs, he told Congress: "This administration is committed to a new emphasis on child development in the first five years of life."

Industry, again sensing a crisis, is beginning to stir and follow suit. Several large companies have opened day-care facilities on their premises for children of their employees, aware that the worker whose child is well taken care of will tend to do a better job with her mind at ease. Two ex-

amples are Avco Corporation of Boston, Mass., and KLH, a stereo assembly plant in Cambridge, Mass. Both are successfully operating such centers which are being viewed as forerunners of a new fringe benefit.

With the subject spotlighted nationally, local church, community, and welfare groups have taken the cue and set about to meet the need in their own towns. In many communities the United Methodist church has become a prime motivator in establishing day-care centers.

In Concord, N.H., the Wesley United Methodist Church opened its education wing to the Merrimack Valley Day Care Center, formerly held at the United Baptist Church. In only one year enrollment jumped from 12 to over 50 children between three and six; most are from lower middle-class homes in the area; less than 5 percent are Wesley members.

Now operating under the United Fund, the center receives funds from other sources including donations by local businessmen who employ some of the mothers. The United Methodist New Hampshire Conference Committee on the Fund for Reconciliation granted the center a \$1,404 scholarship for three underprivileged children for one year. A sliding scale for fees to parents is based on their weekly income.

Says Wesley's pastor, Dr. John W. McKelvey, "We are finding the presence of the center a wholesome reminder of what the church is here for, and also a vital challenge for involvement of our members."

Mrs. Delores Doss, a volunteer at Coretta King Children's Center, demonstrates on her grandson, Monty (in tub), how mothers give babies a bath.



In Lexington, Ky., the First United Methodist Church and the Calvary Baptist Church jointly sponsor a day-care center. Both churches had polled the community and learned simultaneously that this service was needed for preschool children of low-income parents. Using the United Methodist church facilities, teachers come from both congregations; one teacher is not a member of either church. Both churches have pledged \$6,000 to support the center; parents pay what they can; money is also received from local welfare and community groups. Religious instruction is low-key, imparted through songs and stories. Average attendance is 25.

In Minneapolis, Minn., Joyce United Methodist Church has taken over a formerly private day-care center which was begun during World War II but recently closed. Unlike other programs, the center at Joyce Church is geared for working parents of school-age children only, from kindergarten to sixth grade. Youngsters arrive at the center as early as 7 a.m.; they are walked to school a block away when classes begin; they return for a federally subsidized hot lunch; and when school is dismissed, they return to the center.

Average attendance is 52; the facility is licensed by the state to handle 60. A nominal weekly charge of \$13.50 per child, plus the subsidized lunch program, has enabled the center to break even financially. An initial capital investment of \$12,000 was backed by the Minneapolis Methodist Union; the project is also supported by nearby Lake Harriet United Methodist Church. About 40 percent of the children are from low-income homes; 15 percent are non-Caucasian, including a child from Tibet and a Chippewa Indian child. Only 10 to 15 percent of the children's parents are members of either church.

In Oakland, Calif., members of the Elmhurst United Methodist Church and other inner-outer city churches and organizations have created the Coretta King Children's Center. Shocked by the death of Martin Luther King and desiring to do something concrete about the race-relations problem in this country, they

# Leprosy... a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

## Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

## A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

## What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

Sincerely yours,

O. W. Hasselblad, M.D.  
President

Dear Dr. Hasselblad:

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☐ \$\_\_\_\_\_

Please send me *The Fight Against Leprosy* by Patrick Feeny.

☐ Send me information about your 16mm Film "An End to Exile."

☐ Send our group your free Filmstrip "The Management and Control of Leprosy."

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decided to begin in their own community by providing child care for children of employed mothers. They remodeled an old house next to the church, pledged financial support, and volunteered to serve on the staff.

Now the center accommodates 21 children, ages 2 1/2 to 5. Representing a racial and economic balance, they come from welfare, low-income, and middle-class families; only 2 are children of Elmhurst Church members. Additional financial support is provided by tuition fees, scholarships, and contributions; minimum budget runs about \$1,500 per month. The daily program is patterned after the currently popular *Sesame Street* television series, but uses United Methodist curriculum material.

"Our children are very aware of race," says Nina Tanner, the center's director. "They are proud to be black and they are proud to be white. And they are learning how easy it is to get along together."

In Chicago, Ill., Lake Bluff Homes for Children, a United Methodist agency, recently inaugurated a unique mother and child project which provides quality care for infants of unwed mothers. For those who have decided to keep their children and work to support them, the organization has arranged state licensing of local homes where the babies will receive loving care during the day. Four infants have been placed so far, and additional homes are being sought for licensing. "The most important factor in this program," says program counselor Miss Bakula Shah, "is to select and license homes where the baby will receive good 'mothering' care."

Many common threads can be found which link these geographically scattered programs. The major emphasis is to provide high quality, concerned care for the children. "When you ask me to choose between describing our program as mostly teaching, supervised play, or mostly 'mothering,' I'd have to say the latter is by far the most important," said one of the teachers.

Most of the centers operate 12 months a year with daily hours from 7 a.m. to 5:30 or 6 p.m. In each instance above approximately 90 percent of the children are from families who do not belong to the sponsoring church, stressing the community-mindedness of these programs. Tuition is generally determined on a

sliding scale based on income of the parents. All the centers are licensed by the state and receive financial support from many sources.

Day-care facilities are not without their problems, however. Lack of sufficient funds is a common headache. Finding trained personnel is often difficult. Licensing requirements may mean a large initial expenditure to remodel the physical facilities. The possibility exists that a day-care center might mean forfeiting the tax-exempt status of church plants. And an official of the United Methodist Board of Health and Welfare Ministries is concerned that poorly organized or understaffed centers in local churches might do more harm than good by not providing the quality care so imperative for preschoolers.

**R**ECENTLY, several enterprises are viewing private day-care centers as potential profit-making ventures. Among the companies granting franchises to would-be operators of such centers are a fried chicken chain and a toy manufacturer. Fearing the human element might be minimized by these for-profit centers, groups such as the Committee for Community Controlled Child Care in New York are vigorously protesting the franchised centers.

The Child Welfare League of America believes that day care should be offered to all children; that it should be as freely available as the public school; that it should be regarded as public responsibility, whether supported by public or private funds; that various forms of day care should be available for infants, preschoolers, and school-aged children; that day care for an individual child should be a matter of choice for the parents; and that there should be ample opportunity for parents to participate fully in programs. To this end they advocate federal financing.

"This is not to say that private efforts—of business, labor, and community groups—will not be welcome," states Joseph H. Reid, League executive director.

"To achieve a nationwide program Congress must be convinced that money spent on early childhood development is the best investment this nation can make toward its future," he emphasizes. "To this end, parents are perhaps our most effective spokesmen." —Patricia Sanberg

## Laity Preferences Sampled

What do laymen think the church should be doing? For the first time in its history the National Council of Churches (NCC) is making an organized attempt to find out in a three-year study conducted by a 25-member lay committee.

Participating in the Listening to Lay People Project are some 400 laymen and women from various denominations who are involved in discussion groups in 25 to 30 cities in the United States and Canada.

In its preliminary report to the NCC General Board in June, the study revealed that the theologian's concept of the layman as minister to the world has not come through to the ordinary layman in the parish.

"In their minds a church is the minister and the activity in the local church building, and anything beyond that is pretty dim," reports committee chairman Dr. James Kuhn.

Laymen have often been divided into two groups, social activists and pietists, but Dr. Kuhn finds a third group. While the activists and pietists disagree on method, one favoring social action and the other ministry as individuals, they both believe the church should minister to the world.

The third group, he continues, thinks of the church as an organi-

zation serving only its members with the minister holding their hands in times of trouble.

The church should embrace both groups serving the world but would probably be better off if it lost the third group, Dr. Kuhn, a United Presbyterian layman, believes. Financially it would be painful, he said, but a "dead church with money is worse than a live church without it."

The study also showed that little rapport existed between the average layman and the national church structure. "Not more than once or twice was there any mention of the national structure in the discussions," reports Dr. Kuhn, "and then it was only about certain official pronouncements that upset people."

He further stated that laymen generally believe the higher church bodies serve only the professional clergy.

Distrust of the national structures was visible among committee members as they questioned the value of the study and wondered if it would just be filed away and forgotten after it is completed next spring.

Among committee members are two United Methodists, Judge William Maness of Jacksonville, Fla., and Thomas Matheny, a lawyer from Hammond, La.

Commenting on the study, Mr. Matheny said, "This is a direction we should be going in. We're trying to find out why people are not involved and we're getting some uncomfortable answers, but these have to be dealt with. Whether or not this information will be used, we don't know." While he hopes United Methodists and other denominations will take full advantage of this study, he is not too optimistic.

Defending the value of the study, Dr. Cameron P. Hall, staff director of the project, said that denominational lay organizations had asked for such a study and the regional discussions themselves helped the churches in local communities. Whatever the merits of the report, he said, "it will be the first time the churches will have a report about and, even more important, by lay people."



A four-year-old 40-bed United Methodist hospital has been turned over to the Algerian government. Under terms of a five-year agreement between the government and the Board of Missions, the only medical facility for some 25,000 persons in a mountainous area is to be reopened with United Methodists providing funds, medicines, and equipment and the government and church co-operating in providing personnel.



## HAITI, PERU DOMINATE MISSIONS ACTIVITIES

New work in Haiti and earthquake relief in Peru dominated recent United Methodist activity outside the United States.

The United Methodist Committee for Overseas Relief (UMCOR) recently assigned the denomination's first missionaries to Haiti. A two-person medical team is expected to work one year in the small Caribbean country where only half the children reach age five.

Within weeks of Peru's devastating earthquake late last spring, UMCOR had 15 persons on the job in that South American nation. Dr. J. Harry Haines, UMCOR executive secretary, said after a personal tour that loss of life and property there is greater than the Alaskan earthquake, Hurricane Camille, and the Chilean earthquake of 1960 combined.

Elsewhere in the Western Hemisphere there were these reports:

The Methodist Church of Mexico reelected Bishop Alejandro Ruiz to his third consecutive four-year term, lowered the age for voting delegates to annual conference and for election to other offices, and set in motion plans for the church's centennial in 1973. Autonomous since 1930, the Mexican church has 32,935 members.

The Methodist Church of Brazil, likewise autonomous since 1930, agreed to hold a special General Conference in February, 1971, to consider a new church constitution. A midsummer General Conference rejected one proposed constitutional reform as not strong enough. With 57,756 members, it is the largest Methodist body in Latin America.

A new denomination, the Evangelical Church in Canada, was born this summer. It comprises the former Northwest Canada Conference of The United Methodist Church and was, until 1968, the similarly named conference of the former Evangelical United Brethren Church. The church has 3,553 members in four western provinces.

Outside the Western Hemisphere there were these reports:

A growing trend toward ecumenism in Sweden was seen in formation of a congregation by members of United Methodist and Covenant churches in the town of Bjuv. Swedish citizens also gave 8,000 kronor (\$1,600) to Methodist medical mission work in Liberia.

The 82,000-member Korean

## Two Couples Sidestep Tradition



*A traditional wedding? Not for these two couples! After a 13-hour climb to the top of Washington's Mount Rainier, Carol Hiltner and Scott Rush (left) were married in a brief 15-minute ceremony with the 13 members of the wedding party huddled behind rocks to escape strong winds. Both University of Washington (Seattle) students are members of the Mountaineers. Performing the mountain-peak wedding was the Rev. Fred Rarden, also a mountain climber and pastor of First United Methodist Church, Snohomish, Wash. He was formerly assistant minister of the University United Methodist Church where the bride is a member.*

*When Katherine Kennedy and the Rev. Richard F. Collman, associate minister of First United Methodist Church in St. Cloud, Minn., were married, they wanted to avoid the "wedding syndrome" and share their celebration with others beyond those present at the wedding. They asked friends not to give traditional wedding gifts but, instead, to give money to three causes of particular interest to the bridal couple: cancer research, Viet Nam rehabilitation, and black higher education. On their invitations they wrote, "By giving through us to others who need our constant love and support, you give also to us. To share is to celebrate life together."*

Methodist Church recently marked the 85th anniversary of American missionaries in that country by assigning its first overseas missionaries. A mission couple was sent to serve the 100,000-member Korean community on the Japanese island of Hokkaido.

Back in the United States, the annual conference of new and furloughed missionaries expressed itself on several missions issues. The conference:

—Supported 1970 General Conference reordering of priorities for work in this country "even though this may affect the budget for overseas (mission) outreach."

—Approved formation of a voluntary missionary fund for social

justice with donations to go in equal amounts to the World Division's Quadrennial Emphasis, Black Methodists for Church Renewal, and Clergy and Laymen Concerned About Viet Nam.

—Agreed that missionaries and staff take a cut in salary, if necessary, for 1971, if the apparent decline in mission giving continues.

—Proposed that the World Division pay up to \$50 toward cost of a voluntary sterilization operation for missionaries who are concerned to limit family size.



### THREE SPECIAL SUNDAYS IN OCTOBER, NOVEMBER

At least three special observances are ahead for United Methodists in the coming weeks.

On Sunday, October 4, most United Methodist churches will join in observance of Worldwide Communion Sunday along with Roman Catholics, Eastern Orthodox, and members of most other Protestant denominations.

In addition to being a symbol of Christian unity, Worldwide Communion Sunday also helps United Methodists fulfill two financial obligations. One half of the Fellowship of Suffering and Service offering received in United Methodist churches on that day will go to the United Methodist Committee for Overseas Relief, the other half to the Commission on Chaplains and Related Ministries.

One Sunday later, on October 11, United Methodists will join with many other Protestants in observance of Laymen's Day. The Board of the Laity has suggested that a dialogue sermon might be a possible format for this year's services.

Observance of Laymen's Day among United Methodists dates to a tradition begun in 1928 in the former Methodist Episcopal Church, South.

Moved this year from the third Sunday in October to November 1 is A Great Day of United Methodist Singing.

Three suggested programs are offered this year by the sponsoring Fellowship of United Methodist Musicians. One is a traditional hymn service; another utilizes choral and organ resources; and a third is a multimedia presentation.

### CHURCH LOSS SMALL IN HURRICANE CELIA

United Methodist churches in the Corpus Christi, Texas, area escaped major damage from Hurricane Celia in early August in comparison with destruction and heavy damage suffered by other churches and in downtown and residential areas.

While all United Methodist churches suffered some damage, "they were very fortunate that it was as small as it was," commented Bishop O. Eugene Slater, episcopal head of the San Antonio Area.

After visiting 12 churches in the area, Bishop Slater reported that they suffered varying degrees of roof and water damage. He said

only two churches he visited in nearby towns of Portland and Banquete looked to him as if they were total losses.

He said most church damage would be covered by insurance and he did not anticipate need for a church-wide appeal for funds.

St. John's Church in Corpus Christi was designated as an area for quartering evacuees, and First Church immediately took in guests from a destroyed nearby motel.

A local restaurant chain run by a United Methodist couple set up a free-food operation in El Buen Pastor Church, a Spanish-speaking congregation.

Across Corpus Christi Bay in the town of Port Aransas, First Church was designated as a hospital when the town's hospital was demolished.

### SEVEN BLACK CONFERENCES REMAIN TO BE MERGED

Only 7 conferences of the former Central Jurisdiction are presently unmerged out of 17 conferences that existed in 1964. The Negro jurisdiction was discontinued in 1968.

Latest to merge were the West Texas and Gulf Coast Conferences, both Negro, uniting with five predominantly white annual conferences of Texas and one in New Mexico.

Nineteen blacks have been appointed district superintendents of integrated and merged annual conferences across the country, including three in the latest merger. The total of 19 compares with 14 two years ago and 8 in 1965.

Merger attempts between black and white conferences failed in both Georgia and Alabama this year. However, in Georgia, representatives of the white North Georgia Conference and the black Georgia Conference will meet in mid-September to develop new plans for merger of the two groups. The action was planned after the South Georgia Conference had twice defeated a merger plan which would have created two racially merged conferences from the existing three.

Merger of the two groups as presently conceived would mean that all black churches in the state would be in the North Georgia Conference. Conference boundaries would be the same as presently designed in the North Georgia Conference, but would include at least 17 black churches in the South Georgia Conference area.

### RELIGION-PEACE PARLEY DRAWS UNITED METHODISTS

At least four United Methodists are scheduled to attend the once-delayed World Conference on Religion and Peace October 16-22 in Kyoto, Japan.

Bishop John Wesley Lord of the Washington, D.C., Area will be one of 300 delegates representing the world's major religions. Going as observers are Bishop James K. Mathews of the Boston Area and Dr. Harold Bosley of Christ (United Methodist) Church in New York City. Also in Kyoto as a member of the conference secretariat will be Herman Will, Jr., associate general secretary of the Board of Christian Social Concerns.

The Council of Bishops authorized the two bishops to attend as its representatives, and the Board of Missions' World Division contributed \$10,000 toward the conference's expected \$300,000 budget.

Nearly 10 years in the planning, the conference is expected to enable leaders to discuss how the various religious traditions can mobilize their force to avert the threat of war and strengthen the movement for peace. Specific discussion topics include disarmament, development, and human rights. Churchmen are expected from Iron Curtain countries.

The conference was originally scheduled for September but several months ago was postponed a month because of anticipated widespread student demonstrations in Japan during Expo '70. Expo '70 will end September 15 in Osaka.

### CENTURY CLUB

*One of our new Century Club members, Mrs. Arrena Carroll Collyer, was a missionary in Korea for 25 years.*

Mrs. Arrena Carroll Collyer, 100, Gaithersburg, Md.

Mrs. Mary Taylor Gantz, 100, Newtown, Pa.

Mrs. Hilda Peterson, 100, Harrington, Del.

Mrs. Margaret Taylor, 100, Everett, Mass.

Mrs. Luna May Woodland, 100, Barnesville, Ohio.

*In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where a member, and its location.*



# Colleges Stress Black Studies

As the new term begins on college campuses, many schools will be sporting a new look—a black studies program—and several United Methodist-related schools are joining in the innovation.

At least three United Methodist-related schools will have such programs this fall. These include Alaska Methodist University at Anchorage, Garrett Theological Seminary, Evanston, Ill., and Dickinson College, Carlisle, Pa.

Most courses will deal with Afro-American history, dynamics of prejudice, pathologies of the ghetto, civil rights, black-power movements and white reactions to them.

Two other United Methodist-related schools will offer less inclusive programs on black studies. Ohio Wesleyan University in Delaware, Ohio, has scheduled six lectures on "The Cultural Heritage of Black America" this fall to be given by outstanding black educators. Drew University in Madison, N.J., will observe a black cultural week.

Black studies have gained momentum over the last two years on major college campuses and particularly among schools of theology. The American Association of Theological Schools voted in early summer to continue its committee on black religious experience and to encourage member schools to put black studies in their curricula.

An official of the association emphasized the importance of black studies in theological education as not a "passing fad" but said such studies must be considered and dealt with in a long-range framework. "Theological schools must never again be guilty of the gross neglect of and indifference toward the life and work of black churches which has marked the past history of American theological education," the official said.

The black studies question, like the black revolt as a whole, seems to have struck the fundamental problems of class power in American life, and there appear to be three schools of thought on the subject.

One, which includes many older-generation Negro educators, holds black studies courses in contempt. Another, at the opposite extreme, believes that colleges and universities must go to great lengths to atone for past injustices to blacks. The third, between the first two groups, feels that some forms of black studies are legitimate intellec-

tual pursuits. The middle group, most scholars believe, is likely to prevail in the coming decade.

The most extensive new program will be one offered by Garrett Theological Seminary which will fully incorporate the study in the school curriculum. Called "The Church and Black Experience," its goals are to help the white seminarian become more responsive to the black experience and to better equip the school to provide black leadership to meet the needs of the black church.

The seminary explained the philosophy behind its decision: "In establishing the new position, the seminary recognizes the impact of urbanization on our culture. The cities confront America with some of the critical moral problems of our time. The major urban areas are populated by black majorities to which predominantly white-church denominations have found themselves ministering with decreasing effectiveness in recent years.

"Federal and local governments are being called on to commit more of their resources to urban centers. The church should not only follow but provide some leadership."

—James Campbell

## STRUCTURE PRIORITY POINTS TO LOCAL CHURCH

Service to the local church should be the primary criteria for general board and agency structure in United Methodism.

That is the opinion of some 97 percent of the 1,000 denominational leaders polled recently by the commission assigned to develop new models of structure for the denomination.

Second priority, respondents said, should go to creation of a central administrative body to provide guidance between sessions of General Conference, United Methodism's top law-making body.

The Structure Study Commission must present recommendations to the 1972 General Conference. Its next meeting, September 28-29 in Chicago, Ill., is expected to begin testing structural models.

## CONFERENCE SCHEDULED ON FAMILY LIFE

The sixth in a series of quadrennial family-life conferences involving United Methodists is expected to draw some 3,000 adults and youth to Chicago, October 8-11.

The National Conference on Family Life is the first such meeting sponsored by the United Methodist General Committee on Family Life. The five previous conferences were held within the former Methodist Church.

Twenty-five work groups will encourage participants to "face up" (in keeping with the conference theme, *Christian Families Face Up*) to such concerns as international responsibility, changing moral values, extremism, generation gap, sex education, and the biblical perspective on love and marriage.

## CHURCH BOARD SIGNS TO TRAIN 'DISADVANTAGED'

"A precedent-setting effort on our part," said Bishop Paul V. Galloway, announcing a contract agreement with the U.S. Department of Labor for \$1,329,459 to train more than 700 "hard-core disadvantaged" to work in five United Methodist-related hospitals.

The contract, signed by United Methodism's Board of Health and Welfare Ministries, of which Bishop Galloway is president, was cited by him as the first time a major Protestant denomination has signed such a contract with the federal government.

Under the program, persons classified as "disadvantaged" by state employment services will be hired by the hospitals. Individuals will receive specialized courses and on-the-job training, and will be paid during the 13-week period. Participants will be trained as inhalation therapists; ward, diet, and X-ray clerks; nursing, housekeeping, and dietary aides.

The 700 trainees will work at the five hospitals located in Boston, Mass., Brooklyn, N.Y., Rochester, Minn., Omaha, Nebr., and Dallas, Texas.

This action comes at a time when increasing questions are being raised around the country concerning availability of jobs for the hard-core unemployed. High unemployment rates, inflation, and cutbacks in governmental spending are cited as mounting obstacles to the federal government's employment program.





The Christian Pavilion at Japan's Osaka Expo '70 features a skylighted central hall described by the architect as an expression of holy emptiness. Within the room are three symbolic foci: The Bible (foreground) as the Word of God; the Communion table (not visible) symbolizing the presence of Christ, and the organ expressing man's joyous response. The Osaka Expo '70 will close September 15.



A lapel button that proclaims "I Care About You" was the focal point of a special service on love recently at First United Methodist Church of Canoga Park, Calif. All who attended were given buttons and encouraged to wear them "as a needle that pricks the conscience and an insignia of a practicing Christian." Inspecting the button design are the pastor, the Rev. John Black (left) and the designer, Robert McComb, member of the sponsoring church congregation.



Food is a way to put people at ease, says Kay Fraleigh, and she is in charge of food and other hostess duties near one of the world's tensest points—the United Nations. A Roman Catholic, she works in the United Methodist office in the Church Center for the UN, in charge of a three-person staff and many volunteers arranging hospitality activities and tours. Here she sets a buffet table for one of the many seminar groups which use the Church Center directly across the street from UN headquarters.



United Methodist and Roman Catholic educational resources will be combined this fall when seventh and eighth-grade students from Holy Cross School enroll at McCurdy School in Santa Cruz, N.Mex., related to the United Methodist Board of Missions. McCurdy superintendent Dale E. Robinson (right) said the move was caused in part by costs of financing private schools but primarily to improve quality of education. The school enrolls many Spanish-speaking children of northern New Mexico mountain villages. At left is Father Cortez of Holy Cross Church.



# TV & Films

"WE ARE impressed with the fact that television has done away with the old slow timetable for informing children about the adult world. And we are also impressed with certain aspects of the picture of the adult world which is offered children at an early age—the high percentage of adults involved in conflict, the high percentage of crimes settled extralegally, the general inadequacy of fathers and the sorrows of mothers, and the stupidity of law-enforcement officers in comparison to crooks."

These words, written in 1961, are from *Television in the Lives of Our Children* by W. Schramm, J. Lyle, and E. B. Parker (Stanford U. Press, \$8.50; paper, \$2.95).

Today's students reaching their majority were 10-year-olds then. In light of campus unrest of recent years, it is important to ponder the prophetic insight of the Schramm study. To what extent were the characters and value systems of this student generation formed during the most time-consuming activity of their childhood—television viewing?

When conflict seems to be a campus norm, when violence grows with bombings occurring at an increasing rate, when students view their fathers as inadequate at best and hypocrites at worst, and when policemen are regarded as pigs, it may be that students are merely reflecting what they were well taught by television to believe.

This is not to say students do not have a high degree of legitimacy in their fundamental concerns. Their anguish over Viet Nam, their condemnation of unprofessional police activities, their alienation from absentee fathers, and the hypocritical life-styles of too many of their elders, and their rejection of outmoded irrelevant approaches to education—all have some basis in fact.

Our purpose is not to make judgments regarding the present student generation but rather to raise questions that may help parents better relate to the next TV generation—today's 10-year-olds, give or take a half dozen years.

In hearings before the President's Commission on Campus Unrest, one college president suggested that some unrest stemmed "from the boredom of immature but bright students." The Schramm study had noted: "If they have very dull lives, if they are frustrated in their interpersonal relations, then television has a very special appeal."

Another college president spoke of the presence "on every large campus of a small but violent group of students and nonstudents. They are utterly totalitarian and totally beyond reason." It is more than interesting to match this testimony with the decade-earlier Schramm statement that "a certain number of young children (and a few older ones) will inevitably confuse the rules of the fantasy world with the rules of the real world and transfer violence from television to real life."

Lest you think I am launching a jeremiad at TV as a whole, or am unduly simplifying the many forces which have combined to create the present state of campus unrest, let me suggest that if TV were still undiscovered, there would no doubt be considerable ferment on the



The TV watchers of 1960 have become the campus activists of 1970.

nation's campuses. This is not however to absolve TV as a major contributing factor.

Leaders of the campus tomorrow are in our homes today. Abandon them to TV as we did their elder brothers and sisters, and we can expect similar results. Use TV as a focus for family dialogue, and we may be able to expect something different.

The answer is not in shielding your children from TV. It is far better to join them in viewing the spectrum of programs this fall. Discuss them, analyze their values, look for good and poor acting, evaluate their artistic merit, but above all take television as an opportunity to help your children learn to sort out the valid from the vapid. In the process you may come to know each other in ways that will pay dividends in your home today, and on the campus tomorrow.

—David O. Poindexter

## TV HIGHLIGHTS THIS MONTH

**September 20, 5-6 p.m., EDT** on CBS—*Young People's Concert*, starring Peter Ustinov. (May be switched; check local listings.)

**September 22, 9-10 p.m., EDT** on NET Festival—*Beethoven: The Emperor*; Grant Johannesen, pianist.

**September 24, 8:30-10 p.m., EDT** on NET Playhouse—*Talking to a Stranger: The Innocent Must Suffer*. Four dramas, each recounting the same tragic incidents but from a different perspective.

**September 26, 11 a.m.-12 m., EDT** on NBC—Children's Theater: *For the Love of Fred* with the Ritz Puppets.

**September 28, 9-10 p.m., EDT** on NET—Fall premier of *Black Journal* starring three black film makers: Ossie Davis, William Greaves, and Melvin van Peebles.

**October 6, 9-11 p.m., EDT** on NBC—*First Tuesday*; 10-11 p.m., EDT on CBS—*60 Minutes*.

**October 8, 8:30-11 p.m., EDT** on NET—*Helen Hayes*: a special commemorating her 65 years in the theater, and celebrating her 70th birthday.

**October 13, 7:30-8:30 p.m., EDT** on CBS—*Notional Geographic Special: The Zoos*, featuring the world's most extraordinary examples. □



Has today's family, which suffers separation and loneliness and has lost much of its authority, become "one of the worst forms ever invented"; or can it survive and be renewed as a haven in which its members can experience love, freely given and freely received?

# The Computer Age and the Nuclear Family

By HELEN JOHNSON  
Associate Editor, TOGETHER

"THE MODERN FAMILY is struggling against great difficulties: the tensions created by the world situation, uncertainties of the present military demands on youth, inadequate housing, uprooting of families due to unprecedented population shifts, and the coarsening influence of many mass media on the lives of children. The end result of these difficulties is evidenced by the high rate of divorce, juvenile delinquency, broken lives, and a general laxity of moral standards." So said the *Discipline of The Methodist Church* in 1964.

All these problems are with us still in 1970. And there are more:

A father looks at his son and wonders if the predictions of some scientists possibly could be right. Has man so devastated his environment that he has only 35 to 100 more years left on this planet? Compulsively, he reaches for a cigarette.

A mother watches a television program about the spread of drug addiction, even into the elementary grades, and realizes with a shiver that she cannot be sure that her own fifth and seventh-graders are not users. She takes a tranquilizer.

A young man whose father was in the Battle of the Bulge expresses his patriotism by refusing to bear arms against people he cannot bring himself to hate. Father and son are not able to bridge the deep chasm it has put between them, in spite of repeated attempts.

A college junior cannot understand why her parents are so uptight about the new morality. She decides not to discuss it with them anymore.

In the ghetto, children hunt rats for sport. Their scarcely older brother buys a switchblade in a pawnshop. Another brother drops out of high school because it isn't teaching him anything he wants to know.

A professor's family moves to a suburb near the seminary where he teaches. The neighbors agree to go

on living as if the professor and his family were not there. They are black.

An icy silence falls between old friends. They have argued about dissenters' and rioters' right to trial, and how to handle civil disturbances. "Shoot 'em all down," one insisted. The other disagreed.

A man retires at 65 and dies at 66. His job was his life.

A junior executive comes home to tell his wife that they are being transferred to a city on the other coast. She bursts into tears. They have moved four times since they were married, and this is the first time they have been within driving distance of their parents.

The rate at which Americans move isolates parents and their minor children into a family unit that anthropologist Margaret Mead has called the "nuclear family." She thinks it is "one of the worst forms ever invented" because it produces intense loneliness among young people who can feel no close ties with grandparents, uncles, aunts, or cousins.

There is separation, too, in the daily life of parents and children. Many fathers commute long distances by train or car, leaving in the morning before the children are whisked off to school in school buses, coming home late. If mothers do not work away from home, they spend long hours out of the house on community projects and organizations, the church, and family errands.

In many homes it is no longer the custom for parents to take the children with them when they go out to dinner, to visit friends, or to attend meetings. From the time a child is small he is left with older brothers or sisters, or with a baby-sitter who may be little older than he is. The natural baby-sitters of other eras, grandmothers and aunts, are scattered all around the country. None lives nearby. The child has little chance to feel that he is a part of the community or of an extended family, little chance to form friendships or close ties with people of all ages.

As he gets older and has more and more after-school and evening activities, he becomes more and more closely identified with his peer group. The times when his family is all together are increasingly infrequent, particularly if his father travels a great deal or has a second job, as many fathers do, to meet rising costs. The presence of parents is crucial. Studies with adolescents have shown that children whose parents are away from home for long periods of time rate low on characteristics like responsibility and leadership. With boys particularly, absence of the father appears more critical than that of the mother.

A few years ago two University of North Carolina sociologists, Charles Bowerman and John Kinch, discovered that children turned to their parents for opinions, advice, or company in their activities until they were in the seventh grade. From then on, their peers had equal or greater influence. By now, this turning point in the

life of a child may come at an even younger age.

Spending most of his time with other children, and the rest of it watching television, the American child has few contacts with adults except as authority figures, whether they be parents, teachers, policemen, Scout leaders, or church-school teachers. At school he is further segregated because many schools separate children by levels of ability. Also, unless he lives in a small or medium-sized, nonsuburban town, the children he sees at school probably will be from a socioeconomic background very similar to his own.

Well aware of the protection with which their parents and the community try to surround them, supplied with "everything a child could want," bored and looking for new kicks, middle-class children are particularly susceptible to the influence of their peers. If the peer group is relatively free from adult control and feels equally free from the need to adhere to values and codes of conduct approved by adult society, it is likely to get into trouble. This partly explains the rise of American middle-class vandalism and juvenile delinquency.

The pressure of the peer group is particularly dramatic in the ghetto, where there may be no father in the home and the mother's energy is drained by the necessity of making a living or caring for younger children. The gang, then, is both peer group and family, and the gang member gives it fanatic loyalty.

Whether in the ghetto or in more affluent communities, today's child is not taught to respect the rights and property of others. Instead, he is presented with plastic toys that fall apart in his hands so quickly they deserve no respect. These toys that break so easily may influence children's attitudes toward the world more than has been recognized. In any case, parental permissiveness, segregation by age and socioeconomic levels, and a real ignorance of what the sum of society is like—all are factors that lay the grounds for the generation gap.

ALL this is reflected in restlessness in the high schools and dissent on the campus. Another contributing factor is that parents simply do not live up to the ideals and Judeo-Christian principles they have tried to teach their children, and the youngsters are neither old enough nor wise enough to know that man's vision always has exceeded his capability. They find their parents guilty of hypocrisy. The tragic fad, the spontaneous answer to teen-age problems either at home or school, is to run away from home. Captain James Lynch, head of the



missing persons bureau of the New York City Police Department, says that adult delinquency is almost as much involved in the flood of runaway cases that beset his city as juvenile delinquency.

Teen-agers who do not run away may drop out, and one of the most dangerous ways in which they drop out is through drugs. Most youthful drug users under 17 use marijuana, LSD, or amphetamines. From 17 to 19, users are more likely to be on heroin or other injectable drugs.

The federal government has estimated that there are 600,000 habitual users of marijuana in this country, 2.4 million "social" users, and 3 million "experimenters." In New York City alone, the number of young heroin addicts may have mushroomed to 100,000 this summer. Wealthy communities are not spared, nor are rural states.

Two of the most used drugs are LSD and methedrine, or "speed," but young people take a bewildering variety of other drugs, often in indiscriminate combinations. Some of these come out of the family medicine cabinet for we are a nation of pill-takers, and mother's diet pills, which are amphetamines, or dad's tranquilizers, which are barbiturates, can start Johnny on his experimentation.

Drug-taking increases in college. For some students marijuana or the hallucinogens like LSD fulfill a sacramental function. Ritual, mystical orientation, awareness of the transcendent, active social concern, and the willingness to sacrifice personal possessions for the good of the whole, all traditional in the church's ministry, are adopted and made to fill a special religious role, too, for today's young people are more hungry for religion than previous generations.

Many students from middle-class homes simply cannot buy the society they have inherited. Still protected from the consequences of their actions by their student status, products of an upbringing that has not prepared them to accept no for an answer or to compromise, they are bent on one goal, power. They demand power over curriculum, selection of faculty and staff, grading methods, rules, and all other significant school functions. And they demand that their schools speak out for the social principles that they believe in.

Many of these principles are valid, all are idealistic, but too often the students present them arrogantly and humorlessly. Even those who love the students for caring so deeply often are repelled by their tactics.

Not all students who demonstrate belong to the hard core of the New Left. That is a relatively small, disciplined, committed, and determined group. In their insistence upon their way as being the only way, these student radicals are more inflexible and dogmatic than the society they attack. The danger they present to democracy is very real because the confrontations they persist in creating across the country are forcing the United States

# how to meet people like Nixon



Hired guns' key

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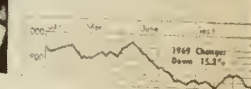
## Teen heroin deaths up 700%

### 4th of 13 hunted by FBI in bomb plot surrenders

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toward the police state that they charge it already is.  
More moderate student groups are beginning to work for change within the democratic process, and this shows real promise of progress for they are the majority of the electorate and political leaders of the future.

Many individuals in minority groups—blacks, Indians, Americans with Asian ancestors—also are working within the democratic process. This does not mean that they feel any less strongly than their militant brothers, or that they will not come to the limit of their patience if the democratic process fails them. In this sense American democracy is on trial today as it never has been before.

Nearly any white American over 30 who is asked to define the American way of life will talk about getting an education, working hard, saving money, being honest, being willing to fight for the flag, and being moral. To over-30 middle Americans morality means confining sexual relationships to marriage.

This is not the way young America sees it. Students question the relevance of the education that is being offered to them in public schools and universities. They do not see most work as being meaningful, partly perhaps because few of them have had any work experience to judge it by. It is hard for a young person to get part-time work. Why save for the future, they ask, when the world may come to a sudden end in a nuclear explosion, or its human inhabitants may drown in the poison of pollution?

They define honesty as something more than not stealing from your neighbor—they feel that society has, in effect, stolen vastly more important things like self-respect and human dignity from the poor and disadvantaged. They are willing to fight for humanity but not for the flag of a country they believe made the wrong moral decision in going into southeast Asia. And they see morality as extending beyond sexual relationships, which they consider a private matter, to concern over questions like poverty, war, and oppression.

Nevertheless, older Americans are deeply concerned over youthful pregnancies; the spread of venereal disease, particularly among the young; open discussion of homosexuality and Lesbianism; and the matter-of-fact way in which some young people live together without being married.

Rightly or wrongly, they blame the new knowledge of family-planning techniques for some of the new permissiveness and the resultant spread of venereal disease.

This year the American Medical Association endorsed abortion for social and economic as well as medical reasons, but this is an issue upon which physicians as well as theologians remain divided.

Family planning in some form or other, however, is accepted by nearly all churches, and by the Jewish faith; and in view of the population crisis some young couples



have decided to have no children of their own but to adopt their families.

Other couples have decided to have no more than two children; and if recent medical research is correct and it really is possible to choose the sex of your child, couples are more likely to stop with two children instead of continuing to have them in the hope of finally getting that boy, or girl, they wanted.

Another thing that will tend to limit the number of children is the cost of rearing and educating them. The parents of a child who became 18 in 1969 had spent between \$16,000 and \$20,000 in his rearing. The difference depended on the part of the country they lived in, whether their home was on the farm or in the city, and whether there were other children in the family. The cost of rearing children will be vastly more expensive in the future, especially if they are college bound.

**M**OST Americans are frustrated—by skyrocketing taxes; rising cost of living, particularly for food, shelter, and medical care; big government; big business; technological and social changes; suspicion of the media that interpret them—and they feel powerless to influence the conditions shaping their lives.

The computer has become the symbol of our age, and its influence is so great—getting men to the moon and back, storing information, making lightning-speed calculations, doing many bookkeeping operations, even making certain types of decisions—that we are afraid of it. Yet the computer is not a monster, it is merely a machine operated by humans. Unfortunately, when a human operating it makes a mistake, the computer's efficiency and speed multiply the error many times over.

Depending more and more on systems and automation, business is less and less personal. It has turned many jobs over to machines, and to the men and women who performed those jobs this can be disastrous, particularly if they are over 40. Business today is not looking for years of experience or proven competence. It wants young people with potential who can be trained in its own ways.

Everybody suffers, actually, from its increasing depersonalization, from the chairman of the board on down. And inflexible policies take their toll. Mandatory retirement at 65, for instance, says to a man, in effect: "Yesterday you were important to us. Today you are over the hill. Go away now and play at something." And his fellow employees hold a retirement dinner and give him a set of golf clubs or a fishing rod as a parting gift.

But medical science has added years of useful life for Americans since the days when 65 was designated as the age when people became no longer productive. Some retirees find meaningful volunteer work in which they can invest their time. Others, spurred both by their own drive and their need for money, have gone to another job. Occasionally it is the kind of work they have always wanted to do, sometimes it simply provides additional income and the feeling that they are still useful members of society.

Most retirement plans were set up on the basis of a previous economy, and in our present inflationary period many retired people are in serious financial trouble. Directors of church or synagogue-related retirement facilities in Florida, which has more people over 65 than any other state, report that at least 20,000, perhaps as many as 50,000 retirees in the state are "barely existing" or "suffering."

The need for supplementary services like "meals on wheels," housekeeping services, shopping and cooking assistance, and visitor service to help overcome loneliness is urgent for those older people who are not yet ready to go into a retirement home or may never be able to afford to go into one.

The multiversity that puts students into classes of 200 or 300 and lays down a multitude of rules that the students think are irrelevant provides the climate for campus revolt. And it is a microcosm of the larger society in which the shapers will not listen to those being shaped unless they make enough commotion to get themselves heard. This is a basic reason for student rebellion, and for the riots that have burned in the ghettos across the country.

The slum dweller is plagued by vermin, fear of police, garbage that is not picked up. He lives in substandard housing, and his children get substandard education.

All city dwellers share the brassy air, have bus and subway doors slammed in their faces, are afraid of being mugged, endure dirt and soot, and are hurried by the relentless pace of the city.

The suburbs are cleaner, safer, though not so safe as they used to be, and they offer such marks of "the good life" as barbecue grills and swimming pools in the backyard. Yet, their residents often feel that they have traded one kind of pressure for another as they fight crabgrass, take their turns as Scout leaders or den mothers, and wear out the station wagon ferrying the children from Scouts to orthodontist, from swimming to band practice, from the pediatrician to the church.

To most homeowners—in fact, to all homeowners, whether they live in a small town, city, or suburb—the new leisure is a myth. Handymen are a vanished breed. Painters, carpenters, and plumbers are so expensive that the homeowner does the work himself—or herself—





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**BLACKS WANT 20-MILLION AID FROM CHURCH**

whenever possible, however amateurish the job turns out to be.

Still, doing these things oneself offers a healthy change from a job that may be routine, repetitious, and meaningless. And many a man who thought he could not drive a nail straight ends up taking an artist's pride in the family room he has finished. The apartment dweller does not have this outlet. He comes home, has a drink, eats dinner, watches television, and goes to bed.

More and more Americans are getting their world view from the six o'clock or eleven o'clock news. They do not really trust what they see on the TV tube or in their newspapers and news magazines, and this is not a bad thing if they go ahead and weigh new information against what they have already accepted to be true. But if they accept what fits in with what they believe and reject the rest, they have failed to grow in understanding.

Thirty years ago it was common for families to go to the movies after dinner. But movies now are as expensive as a stage production was then, and the films have grown up. Good or bad, their realism is not always within the understanding of the very young, and if the family is confronted by a choice between two X-rated films, the children have to be left at home. The television they may watch instead is not necessarily an answer. It may offer less maturity of view than the films, and a lot more violence.

Parents worry, justifiably, about the increasing sensationalism in books and magazines. Hard-core pornography can be checked by legal means or by community pressure, but many parents worry about how to handle the exploitative books or magazines their children cannot help seeing at the newsstand.

They worry, too, about the street language young people use so casually, about the lack of manners of the young and their unwillingness to listen to their elders.

All in all, though, the majority of Americans live more comfortable, more interesting lives than Americans did 30 years ago.

Medicine has helped us live longer—and feel younger while we are doing it. It has banished the terrible fear of polio that used to hang over every community each summer. It has created contraceptive methods that give us a chance to plan our families according to our own circumstances and consciences.

Through what psychology and psychiatry have learned we know ourselves better and have the possibility of being more understanding and successful in all our human relationships.

Appliances have freed mother from many household chores. Father may feel that this is a questionable advance if it has propelled her into the militant wing of the Women's Liberation Movement. But it has allowed her to think about being a person in her own right.



Auto travel is vastly easier than it was before the days of expressways and motel chains. Modern camping equipment has gotten tens of thousands of Americans out of doors. At the same time, people who used to go fishing on their vacations now take trips to Europe.

American supermarkets, for all their faults, still offer a greater variety of food, in more convenient forms and at lower prices, than you can find in some of the most advanced countries of Europe.

If a television set brings a lot of junky programming into the house, it also brings in the world. If the family fails to screen out the bad and take advantage of the good, that is its own decision.

Student exchange programs have created a cultural interchange never known before in the history of the world.

Growing up within the knowledge explosion—scientific knowledge is doubled every eight years—children are smarter, if not wiser, than their parents were at the same age. It still remains for the family to provide the atmosphere and training that will lead to wisdom.

**M**ORE than two thirds of all Americans are church members, and even parents who have fallen out of the habit of regular church attendance are likely to want their children to be reared in the family's faith. But the church is caught between trying to minister to the needs of two types of people—those who want it to remain the one unchanged thing in a changing world and others, not all of them young, who insist that change cannot come rapidly enough in the church as well as in secular institutions. There are bitter debates in all congregations about the church's proper role and its responsibility for social change.

The church needs its families more than it ever has, and perhaps it has more to offer them than it ever had, but, like the American family, it is buffeted by the winds of our time.

The real break between yesterday and today, the real change in human history, came at 5:30 in the morning, July 16, 1945, when an explosion the like of which man had never seen before sent a pillar of fire roaring into the air over the New Mexico desert. Its top formed into a mushroom cloud.

New York Times science editor William L. Laurence, who was among the group of scientific observers huddled in a bunker 10,000 feet away from ground zero, exclaimed in that moment that it was like watching the Second

Coming of Christ. Later that morning, still stunned by what he had seen, he wrote:

"On that moment hung eternity;  
Time stood still,  
Space contracted into a pinpoint.  
It was as though the Earth had opened  
And the skies had split;  
One felt as though he had been privileged  
To witness the Birth of the World;  
To be present at the Moment of Creation  
When God said: 'Let there be Light!'"

In that light, and under the shadow of that mushroom cloud, mankind was hurled into the Nuclear Age.

The destruction wrought by nuclear bombs upon Hiroshima and Nagasaki was so terrible that no nation since has dared to unloose that destruction in warfare. Yet the number of people killed in the Japanese cities was small compared to the 6 million Jews who died under nazi rule in Germany. And so it was in 1945, too, that man discovered new depths of destructiveness within himself. Murder and massacre had been common throughout history, but when the German surrender bared the mass production of murder in the concentration camps, a traumatic shock shuddered through the civilized world. People who had considered themselves good people and thought of human progress as a constant march forward went numb. If the highly cultured, technically skilled society that was Germany could produce such systematic genocide, could any civilized society be sure it was not capable of the same thing?

That mass-guilt reaction, with its dehumanizing after-effect, is what allows people who were young in 1945 to continue eating dinner today as the television set pours out news of the Viet Nam War, the exploitation of migrant workers, the riots in our cities.

The young did not have this hardening of conscience. They see and feel cruelty and phoniness in a day that their elders have tried to convince themselves is good. And they feel at home in a world in which air travel and television via satellite have turned all people into a global community, even in a world in which the pressures of population and environmental pollution transcend the bomb as a threat to the continued existence of man.

Little wonder that there is a generation gap. But when the young look at their inheritance and decide that their elders have bequeathed them nothing of value, they are mistaken. We all are products of the past, and we all contribute to the future. The young must find this out in terms of their own experience. And somehow members of families must go on loving one another whether they understand one another or not.

For it is only in love, freely given and freely received, that we can understand the fatherhood of God and the brotherhood of man. □

GET ACQUAINTED with the people in any block, and you will find a wide variety of family patterns. The traditional household of father, mother, and children may, in fact, be in the minority.

You could find the couple whose daughter is hers by a former marriage that ended in a divorce. His children, also by a former marriage, live with their mother and he sees them only on weekends.

There might be an elderly woman with her middle-aged, unmarried daughter . . . a couple that springs from two races . . . grandparents raising orphaned children . . . a widow living alone . . . a middle-aged couple with their teen-age daughter and the child she has chosen not to give up for adoption . . . two young men . . . an unmarried couple . . . a newly married pair, both in college and still supported by their parents . . . a wife who works while her husband goes to medical school . . . a household where the children have two different names . . . The patterns are endless.

The rising rate of divorce has created many more one-parent families. But other parents, too, for reasons other than divorce, are permanently or temporarily raising their children by themselves. Today a man or woman who is unmarried may sometimes adopt a child because the oversupply of children needing homes has led adoption agencies to be more flexible in their placements. There is the mother whose husband is in military service . . . and the mother whose husband has been transferred or has taken a new job in another community. She and the children will not follow him until the school term is over and the house has been sold.

Single-family home buying is beginning to taper off. Apartment living, once confined almost exclusively to urban areas, is spreading to the suburbs and smaller towns. These new multiple-homes usually take the form of garden apartments or town houses, but an occasional high-rise also dots the nonurban landscape.

One out of every three new one-family dwelling units sold in the United States in 1969 was a mobile home, and 6 million Americans now live in mobile-home parks in all parts of the country.

Each year since 1964, an average of 85,000 black parents and children have moved from cities to suburbs, and this migration is increasing sharply.

Mobility is one of the factors upon which sociologists put the major blame for a rising divorce rate. Another is Americans' growing affluence and the better economic status of women. And a third is a different concept of marriage. Americans used to marry because being married was the accepted way of living. Now they marry for emotional fulfillment, and this alone can be a fragile reason for continuing human relationships. In any case, more than 4 million Americans list themselves as divorced, and an estimated 660,000 marriages ended in divorce in 1969. Yet the fact that most divorced people remarry is a dramatic indication of Americans' continued faith in marriage.

There is hope for the future, too, in that many of the young people who are getting married for the first time have a clearer understanding and a more mature approach to the realities of marriage than their parents had. Another important sign of the future is today's young father, who shares in the day-to-day care of the young children.

The 1968 *Discipline* of The United Methodist Church quotes a statement on family life originally made by the Evangelical United Brethren Church, which begins:

"Marriage is an institution of divine appointment, upon the proper establishment of which are conditioned human happiness and well-being and the maintenance of the most important factor of civilization—the Christian home. Virtue and morality in society, stability and permanence of free government can be had only as the Christian home is maintained in its integrity."

Many thinkers are convinced that the present nuclear family—father, mother, minor children—is not strong enough to stand the winds of change. If it is not, then it must look both backward to the broader family unit of the past or forward to new and perhaps yet untried family structures that will affirm the love of God for his children. For the family, in some form, has to survive. —Helen Johnson



As recently as a generation ago, the American family had a familiar shape, defined endlessly by snapshots taken on Sunday afternoons.

Mother, father, and children—a boy for him, a girl for her. This was an All-American family. In photograph albums, along with pictures of grandparents and tintypes of great-grandparents, snapshots like this were symbols of an orderly progression of generations.

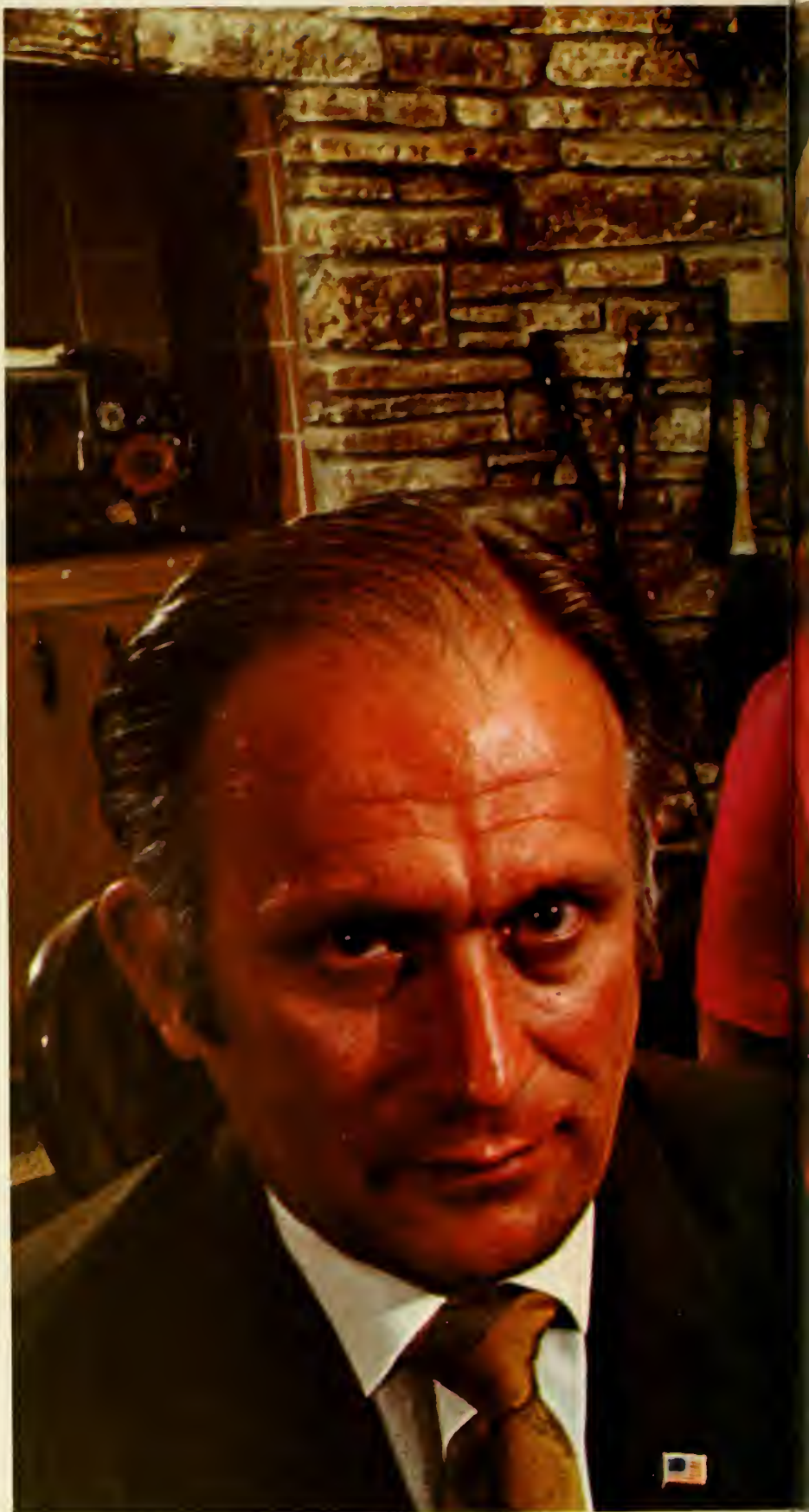


Douglas Gilbert



Today the gap between the generations has become an abyss, the world in which families find themselves a world of tensions, ambiguities, and uncertainties.

Many American parents are having to conclude that the old rules do not work any longer. Their own values, arrived at through traditional upbringing, and experience, are being challenged, and it is their own children who are the loudest challengers, children hardly recognizable anymore in garb that to parental eyes seems intended for a costume party. But it, too, screams its own message of rebellion.



Douglas Gilbert









George P. Miller

Fathers are home less than they used to be. Mother must fill the gap, and a matriarchal society has arisen.

Commuting, business travel, an extra job, military service, even a welfare system that refuses help to a family when the father is present—all these are taking today's fathers out of the home for longer and longer periods. In Dad's absence, it is up to Mom to make decisions, to be the single authority figure. Assuming responsibilities that traditionally have been shared by two parents, she is torn by the strain of trying to fill the two roles.





John Tweedle





George P. Miller





The desire to live the good life in an era of rising living costs has resulted in the two-income family.

A house, a car, a boat, a trailer, three children and savings for their education—all symbols of the good life. But more and more American families are finding that one income cannot support them. And so your supermarket checker, secretary, schoolteacher, nurse, or beautician may be known at home as Mother. And her mind may be on the dinner she must put on as soon as she gets home, or on Junior's appointment with the orthodontist, or a family vacation at the lake. In a two-income family everybody sacrifices something, and everybody works a little harder. Even so, many an American family makes this choice.





George P. Miller

Retirement at 65, for many an American couple, means moving hundreds of miles and beginning an entirely different life, far away from children and old friends.

For some couples "life begins" with retirement. For other couples it is the beginning of a descent into uselessness. Aches in aging bones, urban tensions, the high costs of living may send them in search of kinder climates and less expensive living. In small houses or apartments, trailer parks, or retirement communities, they begin to make their adjustments to age, too often feeling that the world has passed them by, too often isolated by distance from their children at the time when they need them the most.



# There Is Still God

By HAZEN G. WERNER

**W**HAT THE FAMILY needs the family has. While critics point to the family as the ailing element in society, no one challenges the fact that the help we need must originate in the home. The critics have said that the family must improve. It can.

A better society without argument depends upon achieving a better character in the childhood years, a more creative voyage through the stormy teen-age time, a workable formula for a healthy married life, and more responsible parental supervision. But how is the family to reach these desired goals? The possibility rests upon the belief that within the family itself are the moral light and strength to achieve these ends. This claim rests upon potentials not fully realized in today's home. Perhaps the family needs a more vivid self-consciousness—a more comprehending recognition of its own inner powers and its responsibilities to society to develop them.

In your family and mine are the seeds of the ethical and spiritual resources the family needs. It is here in the family that a growing sense of rightness takes possession of the conscience, and the truth about the decent and honorable life is revealed, recognized, and accepted. How often one hears someone say, "I remember my father saying . . ."; "My mother taught me. . . ." The family has what it takes. . . .

A Japanese girl during the college holidays visited in the home of an American classmate. At the end of the period of time that she had spent with her friend's family, someone asked her what she thought about the American home. Her reply was that she enjoyed every moment of it. It was a wonderful home. She was warmly received and comfortably cared for. She was puzzled, however, by one thing. She said that the family worshiped on Sunday along with other Christian people in the church, but that during the week there was no reference made to God in conversation nor did the family pray together.

Acknowledging God in the home increases the family's solidarity. If there is no prayer life in the

home, a child grows up to feel that prayer is something professionally to be experienced in the church. Praying in the home is more important to the development of the spiritual life of children than the teaching about prayer received in the church school.

What would happen if we were to attempt to make our homes fully Christian? What would happen if husband and wife, alienated by dark and bitter feelings and ugly misunderstanding, were to face their differences in God's presence and ask for grace to be right about each other? What would happen if, out of their believing in God, members of the family were to start to develop a family nearness and new sense of family unity? A good balanced Christian homelife is still the greatest protection against family failure, delinquency, misbehavior, and mental ill health. The family has what it takes.

The integration of the young and old, the alienated and the steadfast, the prodigal and the older brother can come about with common dependence on the spiritual strength that rises from that deeper level of family life. In a day when everything seems to go, when laws are a matter of take it or leave it, when dissent from anything undesirable is the order of the day, the need for exposure to soundness, to good sense, and to Christian ideas of conduct is answered by the intelligent responsible Christian home. The family has what it takes.

In a play that had a considerable run on Broadway a few years ago, a Negro mother who lived with her rather ineffectual son and her daughter, who was a university science major, was confronted with a real problem in the form of the daughter's growing skepticism. The daughter cynically declared that there was nothing to the idea of a living God, that God did not exist, and that people could get along very well without him. Following this outburst, the mother, in the quiet majesty of her spiritual integrity, drew herself up and said in a deeply serious voice to her daughter, "Now you say after me, in my mother's house there is still God." There was a pause and then the girl, with a sudden realization of what her mother's faith had meant to them as a family through the years, said slowly, "In my mother's house there is still God."

The greatest truth for the families of the world in this difficult day is, "There is still God." □

Our Viewpoint this month is excerpted from chapter VIII, The Family Has What It Takes, of Look At the Family Now by Hazen G. Werner, retired United Methodist bishop. The book, published by Abingdon Press in mid-September, is available for \$2.45. Copyright © 1970 by Abingdon Press. Used by permission.—Your Editors

After 200 years, the legend of this unlettered genius of the pioneer church continues to haunt historians. We may never again know another such as—

# The Incomparable 'Black Harry'

By WARREN THOMAS SMITH

**H**E COULD neither read nor write, but he was considered one of the most eloquent preachers of his day.

None of his sermons has come down to us, and we can't even be sure about the spelling of his name. He may have been born into slavery at Fayetteville, N.C., but the date is unknown.

Harry Hosier (sometimes spelled Hossier or Hoshur) is one of the mystery men of American Methodism. Yet the scant information we

have convinces us that this remarkable servant-preacher played a significant role in the growth and history of early Methodism.

Obviously a dynamic personality, he traveled extensively with many of the circuit-riding preachers of the late 18th and early 19th centuries. He shared pulpits with white ministers and seems to have excelled every one of them in popularity as a preacher.

He was widely known as "Black Harry," close companion and servant of Bishop Francis Asbury, patriarch of American Methodism. The extent of the black man's influence and popularity, even in the shadow of the great Asbury, is illustrated by an anecdote from John Lednum, an early

historian of Methodism. At Wilmington, Del., where Methodism was not popular, a large crowd gathered to hear Asbury. One man, listening outside the meetinghouse, remarked:

"If all Methodist preachers could preach like the bishop, we should like to be constant hearers."

"That is not the bishop, but the bishop's servant that you heard," another replied.

"If such be the servant, what must the master be?"

The truth was, Lednum states bluntly, "that Harry was a more popular speaker than Mr. Asbury, or almost anyone else in his day."

A near genius with the spoken word, Harry had an amazing personal



*Black Harry Hosier did not confine his eloquence to the pulpit. Although illiterate, he may have memorized many passages from the Bible, using it in the manner shown in this old print.*



magnetism, a charisma that seemed to mesmerize his congregations. "This is not a man made preacher," remarks William Colbert in the unpublished journal he kept as a Methodist preacher whose territory ranged from New York to Virginia, 1790 to 1838. "It is really surprising to hear a man that cannot read, preach like this man . . ." said Colbert, mentioning the large crowds that gathered to hear the black man. Colbert's journal refers to him variously as "Henry Hosure," "Black Harvy," and as "Henry Hoshur."

"Black Harry" is described as being "small, very black, keen-eyed, possessing great volubility of tongue; and, although illiterate . . . one of the most popular preachers of his time." Dr. Benjamin Rush of Philadelphia declared that "... making allowance for his illiteracy, he was the greatest orator in America."

Asbury, wanting to reach the slaves in Virginia and the Carolinas, saw Black Harry's potential. In his journal for June 28, 1780, Asbury wrote: "... I have thought if I had two horses, and Harry (a coloured man) to go with, and drive one, and meet the black people, and spend about six months . . . it would be attended with a blessing."

During their southern trip, Harry usually addressed the blacks first, but more and more whites joined the congregation. Initially, the novelty of hearing a black man would have drawn many. But the power of Harry's message, more than idle curiosity, seems to have won his hearers.

What, then, was his message? And what was the secret of his delivery? Being unable to read, Black Harry could neither study nor undertake research. The clue surely lies in his power of observation, personal faith, and innate ability. During the months and years he spent with Asbury and others, he would have heard the best of frontier preaching. A man of Harry's rare talent could easily have picked up ideas and methods from them. And during their long horseback rides together, he and Asbury no doubt engaged in leisurely dialogues on theology, Bible study, prayer, and the life of faith.

When Oxford-educated Dr. Thomas Coke arrived in America as John Wesley's representative in 1784, he was completely charmed by this unusual man who accompanied him

on a thousand-mile preaching tour through Delaware and Maryland. Dr. Coke noted in November, 1784:

"I sometimes give notice immediately after preaching, that in a little time Harry will preach to the blacks; but the whites always stay to hear him. Sometimes I publish him to preach at candle-light, as the Negroes can better attend at that time. I really believe he is one of the best Preachers in the world, there is such an amazing power attends his preaching, though he cannot read; and he is one of the humblest creatures I ever saw."

Dr. Coke could have added that Black Harry was a wise and practical man as well. In fact, the good doctor credited Harry with saving his life. "I had this morning a great escape in crossing a broad ferry," Coke wrote. "After setting off, Harry persuaded me to turn back, and leave our horses behind us, to be sent after me the next day, on account of the violence of the wind. I have hardly a doubt but we should have been drowned if we had not taken that step."

If at first the relationship of the white preachers with Harry tended toward paternalism, this soon changed and he was accepted as a person and respected as a gifted evangelist.

At the height of his power and influence, however, Harry was destined to fall tragically into drunkenness and alcoholism. Asbury may have foreseen it years earlier when he noted in his journal for one autumn day in 1781 that he should plan a return to Virginia in the winter. "Harry seems to be unwilling to go with me: I fear his speaking so much to white people in the city has been, or will be, injurious; he has been flattered, and may be ruined."

Again, Colbert noted in 1805, that one "meeting was appointed for Henry Hosure, who on some account did not attend."

Plagued by problems and frustrations to which we have no clue today, Harry "fell by wine, one of the strong enemies of both ministers and people." Lednum wrote, "... now, alas! this popular preacher was a drunken rag-picker in the streets of Philadelphia."

But Harry attempted a comeback, going off alone "determined to remain there until his backslidings were healed." Under a tree he

wrestled and, like Jacob, was victorious. Though his power of preaching seemed gone, he "finished his course; and it is believed, made a good end."

Harry died in Philadelphia and, on May 18, 1806, was taken to a free cemetery, "Palmer Burying Ground," in Kensington. It was said that a large crowd of people, both black and white, followed his body to its resting place.

Without question, Harry was one of early Methodism's most extraordinary and gifted preachers. "The first American Negro preacher of the Methodist Church in the United States," wrote Booker T. Washington in his *The Story of the Negro*, "... one of the notable characters of his day."

Washington noted that "the Negro seems, from the beginning, to have been very closely associated with the Methodist Church in the United States.

"Methodism had started in England among the poor and the outcast; it was natural, therefore, that when its missionaries came to America they should seek to bring into the Church the outcast and neglected people, and especially the slaves."

No doubt "Black Harry" Hosier could take a great deal of credit for what Bishop Paul N. Garber termed Methodism's "phenomenal progress" among the blacks:

"In 1786 there were 1,890 colored Methodists in America. By 1790 this number had increased to 11,682. From 1790 to 1810 one fifth of the membership of the Methodist Episcopal Church consisted of Negroes."

Today, most of us are profoundly concerned as we wonder how the manifestations of racism can be removed from our society. Perhaps the life and ministry of Black Harry—an unlettered former slave—provides a healthy clue. Is he not a symbol of the contribution of one ethnic group to the total fellowship? Does he not speak to us at a time when we are eager to explore the many areas wherein black culture has contributed to the total life of our country?

Harry Hosier, the forgotten, was a black man. But his color apparently gave him neither inferior nor preferred status. He was accepted for the man he was. And the man he was fills a special niche in the history of Methodism in America. □

# Norwalk's Dynamo Doctor

Text by PATRICIA SANBERG / Pictures by GEORGE P. MILLER

THE SMALL BOY was wide-eyed but seemingly not fearful as the lank, long-sideburned doctor rebanded the wounded toe. Talking as he worked, the physician gave the child's mother instructions on further care of the injury.

It was apparent that this was an exchange of trust and genuine concern for the boy's health—the kind of doctor-patient relationship that does not always thrive in free clinics for residents of low-income neighborhoods.

Dr. Robert E. Appleby does a lot of things in his own unique, concerned way. Two nights a week the Norwalk, Conn., pediatrician holds office hours at his Children's Medical Center in a depressed section of South Norwalk. Established with money he borrowed over his own signature, the center offers first-rate child health care in an area where 15,000 residents have only limited access to other medical facilities. Forty percent of these people are Spanish-speaking, 50 percent are black, and 10 percent are white.

Before opening the center in 1968, Dr. Appleby had walked the streets, talking to the residents to determine the best location for his clinic. Now, a simple bilingual

sign announces its presence to the entire community.

The center is actually a converted garage and storefront which now contain a waiting room and two examining rooms, as well as an area for future expansion. Launching the venture entirely on faith, Dr. Appleby recruited other doctors to give their time during evening hours. In its first six months of operation the center served more than 300 families and the number has steadily increased during its two years of operation. The emphasis is on developing normal doctor-patient relationships. Patients are expected to pay according to their means, and all income goes back into the clinic. The doctors receive no payment for their services.

To Dr. Appleby, concern and involvement mean action. He practices what he preaches. Two years ago he resigned his membership on the board of New York Annual Conference Health Care Agencies. "With the demise of Martin Luther King," he says, "something significant had to be done and done quickly. I don't know why it took me so long to realize that I could make a real contribution doing the thing I'm best trained for. After much frustration in the fields of zoning, housing, and others, I



◀ "I'm orthodox, yet liberal as a Christian and an activist on the social front. Many think me more radical than I am."





▲  
 "I started out to be a certified public accountant. Getting into medicine, I'm convinced, was a happening of the Holy Spirit. Now I can't imagine doing anything else but medicine and pediatrics."

►  
 "I was approached to run for mayor of Norwalk—but I can't go into anything full time and give up my practice. For me, pediatrics is a constant series of encounters—each new baby is a new experience."



realized that a children's medical center is the answer."

Dr. Appleby has also resigned a number of his other civic and church positions to concentrate his effort in two major areas. "I was trying to be a leader in the church and the community," he explains, "but I find if I'm a chief in one, I have to be a brave in the other. I feel strongly now that it's crucial for me to be involved in community leadership because of my background and my training. Being a physician—there's a relative shortage of them—I can serve far more people effectively through a community medical center, for instance."

Dr. Bob, as some young patients call him, does not fit the stereotype of the well-established, mid-40s, suburban pediatrician with a lucrative private practice. Even his appearance is deceiving. White-haired since youth, he wears long sideburns "because I like them." An admitted individualist, he prefers plaid sports coats to dark suits; his six-foot-one-inch frame is reminiscent of a cross-country runner. An ardent jogger, he often runs two miles before dinner, convinced that this helps him work longer hours and tire less quickly.

Setting a brisk pace for our visit, Dr. Appleby met us at eight one morning in the Norwalk Hospital lobby and then led us off through the corridors as he made his daily round of patient calls. "We have a free administration here, with a rotating chief of staff," he explained. "I've had several turns as head of our pediatrics department. We pride ourselves on being progressive," he emphasized, pointing out a new photo-therapy treatment for Rh babies. The 500-bed hospital serves the city of Norwalk, population 82,000, and the smaller towns of

Darien, Wilton, New Canaan, and Westport. "Serving this large area, our emergency-room facilities were recently enlarged and have become the 'doctor for the poor' of these communities."

Later he explained: "My private office is in Wilton, a small town of 13,000, because property was available there for my needs. But we chose to live in the city of Norwalk because I think the structure of middle-class suburbs is so stilted it deprives children culturally. As our kids grew up in the more urban atmosphere of Norwalk, they had the advantage of being exposed to different cultures of people of many backgrounds, which I feel has enriched their lives."

"Bob was Wilton's first pediatrician," says his attractive wife, Marge. "Things were difficult at first, but with the postwar building boom in Norwalk he acquired his patients a city block at a time. His practice grew as the towns here grew up."

As a young man, Bob Appleby went west "within reasonable hitchhiking distance for an Eastern boy" to study accounting at Indiana University. Other events intervened, however, and when he returned home to open his first office 13 years later, the sign on the door read "Dr. Appleby, Pediatrician."

"My getting into medicine was a happening of the Holy Spirit," he says. "The army called me while I was in school and transferred me to an engineering course at Eastern Michigan University." It was there that he met his future wife as well as his future life's work.

"Before the war ended," he explains, "I was 1 of 13 out of 250 men selected to study medicine."

"Being sent to Johns Hopkins for medical school and his hospital residency was the luckiest break of all," adds Mrs. Appleby.

"In medical school I was first interested in child psychiatry," the doctor goes on, "but I soon realized I was interested in the whole person, not just one particular aspect. So, I switched to pediatrics." He smiles as he adds, "I'm utterly convinced it was the perfect decision for me. I can't imagine doing anything else now."

A man of firm Christian conviction, Dr. Appleby has involved himself deeply in church and community affairs. A plaque on his office wall notes his leadership as a YMCA director; he is a former united-fund president and one of its founders in Norwalk. Now serving as medical director for the city's Head Start program, he also helped to found the Christian Drug Rehabilitation Center, an ecumenical, inner-city project. He served 10 years as lay leader at Norwalk United Methodist Church.

Dr. Appleby is quick to credit his family's co-operation and understanding for his involvement in many community activities. "At the same time," he emphasizes, "we've placed strong importance on being together as a family. We're proud of the communication we've developed with our three children. Carol, our high-school sophomore, is the only one at home now, but both our son, Robin [a junior in premedicine at Franklin and Marshall College, Lancaster, Pa.], and daughter, Ellen [a sophomore art major at Skidmore College, Saratoga Springs, N.Y.], never hesitate to call and share their thoughts or ask for advice.

"Marge is a sensational person. Kids gravitate to her



"I was trying to be a leader in the church and the community, but I find if I'm a chief in one, I have to be a brave in the other. Being a physician, I can serve more people far more effectively through a community medical center."





▲  
 "Jesus is a point of departure—  
 people's source of strength before going  
 out into the world to witness  
 and be involved."

►  
 "I've maintained an active interest  
 in Wilton's Kiwanis Club because I'm tied  
 to this community through my practice.  
 The club is active and effective as  
 a moving force in the community. Each year  
 we emphasize a particular area of need."





▲  
**"Third and fourth-year medical students get lots of theory in class, but I can help fill them in on the practical questions during my occasional informal seminars at Columbia University in New York."**

for counsel—even our daughters' boyfriends when they're no longer boyfriends," he grins. "It's that kind of home. Kids would rather be at our house than anywhere else."

Since both of the older children have been away at school, Marge Appleby has been "putting in a few hours" at her husband's offices in Wilton, doing some of the bookwork. "Most doctors' wives try to stay out of the office, and I always have until now, except when Bob was first getting started," she explains. "But now I'm enjoying the opportunity to watch how he works and the feeling that I can contribute something, too."

With his private practice established and his Children's Medical Center operating fairly smoothly, Dr. Appleby recently increased his energies in another pressing area of need in Norwalk—moderate-income, co-operative housing. The city has been faced with an acute housing shortage since several improvement projects displaced many families but provided no alternate housing for them.

Proceeding in his own inimitable style to find an answer for this need, Dr. Appleby organized a group of citizens into a nonprofit organization called Action Housing, Inc., of which he is president. The group generated a storm of controversy last year when it announced plans to build a town-house project on a six-acre tract in a resi-

dential Norwalk area. Nearby residents were vocal in expressing concern over the possible strain such a project might place on the area's roads and school facilities, and they accused Action Housing of being devious in sponsoring the housing.

"I understand how these people can feel threatened," says the doctor, "and it's not a very pleasant feeling. As a person who is a pediatrician and basically gentle by nature, to be causing nightmares for some 500 people by threatening their existence and their financial situations is not a course I pursue lightly.

"I think the thing that bothered me most was seeing so many people—flesh and blood Americans who think of themselves as idealists, particularly the more conservative people—get up in succession and say 'no one does anything today without a gimmick or without personal gain.' It's most disillusioning," he adds, "because Action Housing is a nonprofit corporation from which no member can ever derive any gain."

The group has purchased the land with private funds which will be repaid since the FHA has insured the mortgage under provisions of the National Housing Act. In spite of the controversy, Action Housing is continuing with plans to begin construction of town houses, to be called Kendall Park.

"In the lives of many Christians, being involved and doing what you think right is often a most difficult task," says Dr. Appleby thoughtfully. "My faith keeps me from being trapped into considering the opposition my enemies and from feeling hatred towards them . . . and I think this is one of the things that keeps many people out of the action." But there is no mistaking the sparkle in Dr. Appleby's eyes when he concludes, enthusiastically, "No matter what happens, this is a great age in which to be alive!" □



# Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.



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## Is the institutional church dying?

✦ This is a recurrent question that needs honest answers. But it is not a yes-or-no question. Institutions, like people, are in varying stages of life and death until their final demise. Sometimes visible death comes suddenly. When that happens, even though the end comes quickly, some vital organ of the person or institution has been dying for quite a while.

Many persons speak of "the institutional church" as if it is a cold machine that goes about its business with the

detachment of a robot. (Unfortunately, this is sometimes too near the truth.) Yet all institutions are made up of certain basic parts and processes such as persons, functions, patterns, goals, rituals, and standards. To the extent that persons in the church become cold, indifferent, or uncertain of their goals, the church is dying. But there is another side: when churchmen are deeply convinced of Christ's life and presence in their lives and in all the structures of society, the church then is present and vitally alive.

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## How does one rebuild a lost faith?

✦ First, by carefully examining what has been lost that needs to be regained. In a baccalaureate address to a Harvard graduating class, President Nathan Pusey said it is easier to hold on to a narrow, provincial faith than it is to find a large, life-giving faith. Who would doubt that we need to lose a childhood faith in God as an indulgent Father who gives us everything we desire for Christmas?

The second step is even more important. To have faith is not nearly so signif-

icant as having the presence of God himself. What we call faith may be a mixture of things we seldom examine—a belief in the nation, human concern, a vague hope that "things will work out all right." A great deal of this has little or nothing to do with faith in the God of Jesus Christ. This faith calls for risks such as reading the New Testament with eager searching, praying (even in doubt), talking with friends, reading great books, serving others.

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## Why does The United Methodist Church sponsor black colleges?

✦ At the end of the Civil War, 4 million former slaves stood in desperate need of education. There were no schools to which they could go, either because of social restriction or their illiteracy. So the Methodist Episcopal Church founded colleges in the South as early as 1866 where these former slaves could learn to read, write, and make a living.

The purpose was not to found "black colleges," but the church was moved by

a deep belief in the humanity of black people. These schools, for many years, provided the only education available to a large segment of the population.

In 1970, with ever-increasing enrollments, America needs every good college it has. The church, therefore, continues its humanitarian and religious interest by its support of 12 colleges that are at present predominantly black.



# Beyond Sex Education

By JOHN B. WARMAN

Pastor, Baldwin Community United Methodist Church  
Pittsburgh, Pennsylvania

*"Let your fountain be blessed, and rejoice in the wife of your youth, . . . Let her affection fill you at all times with delight, be infatuated always with her love."*  
—Proverbs 5:18-19

AMONG THE JEWS of Bible times sex education was fairly simple. They began by pointing out the dangers of promiscuity, and they ended by an earthy assertion of the goodness of sex when expressed within the confines of loyalty to the marriage covenant—no puritanical assertion that either the body or sex is evil; just the opposite—that which is evil and death producing is the disloyal use of the body.

Sex education has to do not merely with the sex act or with reproduction but with sexuality, with what it means to be fully a man or fully a woman.

## In the Schools

I believe that sex education in the public schools, adapted to the level of the child's experience and interest, is a good thing. Basically I come to this position because I have a bias in favor of honesty and openness. I dislike deceiving or hiding things from people even when it is

intended for their own good. Even a child has a right to know about his own body and his own emotions.

Sex education belongs in the schools because it is already everywhere else in our society. The child learns from his peers on their level of ignorance. Of the girls who are now 13 years of age, one out of six will become illegitimately pregnant before she is 20 years old. That is 2 1/2 times the rate of 10 years ago.

Partly this is because our whole culture has become obsessed with sex. Children are confronted by it on TV, in movies, movie ads, magazines, books, and newspapers. Most advertisements imply that sex is either a toy or, at best, a game. If a toy, the other person is there to be used; if a game, the other person is an opponent to be outwitted or defeated. Junior-high-school girls are customers to be sold the most seductive underthings. The boys are persuaded that the right after-shave lotion will cause girls to go ape over them.

In that atmosphere it is important that the schools open the subject on a responsible level so that it can be talked about. This relieves some of the pressures, lessens doubts and fears. It also provides a vocabulary so that the child can talk about sex at home or church and discover attitudes of adults who see him as a person.



### In the Home

The best and most effective sex education can be provided in the home, if the parents themselves have mature and wholesome ideas and experiences of sex. They provide such education when they create an emotional climate of security and affection and trust in which questions can be asked. The subject needs to be talked about, and growing experience needs to be evaluated. Parents also provide such education by demonstrating a love that reflects respect and loyalty, a love where affection is openly shown by a kiss, a pat, a hug.

To demonstrate a love in which public pride can be taken is to lessen the attraction of a love that must be furtive and hidden. It is sad when love cannot be shouted from the housetops—when a woman cannot say proudly, "That's my husband!" or when a man cannot proclaim, "That's my wife!" A father can show that because his wife is No. 1 with him, she does not have to try harder. When a mother shows the world—and especially her children—that their father is No. 1 with her, that is good sex education.

The best sex education is informed by religious values and has spiritual overtones. The Judeo-Christian faith says that sex is clean and good and God-given, and it has a purpose within the overarching purpose of God.

The purpose of sex is not multiplication but subtraction. By it, two can become truly one. The primary purpose of sex is not the procreation of children but the growing together of two persons so that they may come to know each other in depth. Ultimate loneliness can be erased. Each can have the experience of meaning something supremely to someone else.

### To Make Love

Sex is good because it is part of God's plan for us. The purpose of sex is to "make love": It binds us body and soul into his family. This our society has forgotten.

I advocate sex education in the schools, but that is no panacea. For one thing it is education without emotion. The school is a supplement. That is all it can be, but that is very necessary.

We live in a time when many books are published, purporting to be marriage manuals that deal with techniques and positions—the "how to do it" books. They are like an imaginary teen-ager raised on a primitive island where automobiles are banned. Nevertheless the boy learns much about cars. Being a mechanical genius, he builds one out of parts he has smuggled in, but he never learns what cars are for. He does not know about wheels, and so no wheels are smuggled in. He builds his wheel-less car and for a while enjoys the roar of its engine. But since it goes nowhere, he soon tires of it.

To know much about sex without knowing its purpose is self-defeating knowledge. We may race the engine for a while, but then we lose interest. The number of men afflicted with impotence is increasing. The more we center on techniques the more we forget the purpose of sex.

At one time Jesus said that in heaven we will neither marry nor be given in marriage. Some have interpreted this to mean that sex is of the lower order of existence, to be phased out as we become what we ought to be.

C. S. Lewis deals with this in a different way. He says, ". . . this reduces our imagination to the withering alternative either of bodies which are hardly recognisable

as human bodies or else of a perpetual fast. . . . our present outlook might be like that of a small boy who, on being told that the sexual act was the highest bodily pleasure, should immediately ask whether you ate chocolates at the same time. On receiving the answer 'No,' he might regard absence of chocolates as the chief characteristic of sexuality. In vain would you tell him that the reason why lovers in their raptures don't bother about chocolates is that they have something better to think of. The boy knows chocolate: he does not know the positive thing that excludes it. We are in the same position. We know the sexual life; we do not know, except in glimpses, the other thing which, in Heaven, will leave no room for it. Hence where fullness awaits us we anticipate fasting."

### When Two Become One

The Bible has an interesting expression for the sex act: it is the verb "to know." When the Bible says of Mary that she has not "known" a man, it means that she has not had sexual intercourse. The same verb is used to express our experience of God. When we are "known" of God, we are his as completely, in every aspect of soul and body, as a man and a woman are at the height of the sexual act. This comes of complete commitment.

This is why sex is never right except when it is used within the limits of loyalty. Sex without loyalty is lust. It does not want to know, but only to use and then discard the other. Sex with loyalty is sex with desire to know the beloved. It is utter commitment to the other with nothing held back. It is to dare to feel fully, to be fully, to reveal fully, to belong completely. It is to mean something supremely to someone, to be the one chosen.

Coming to know another, one comes to know himself. This is why every girl becomes beautiful when she is in love—and every boy more handsome. They have a new light in their eyes and a new confidence in their walk. They know they are cherished, and so they bloom.

I called in the hospital on a very ordinary couple who stood on the line just dividing middle age from old age. She had never been beautiful, and middle age had not been kind to her. Now she was critically ill. Her husband—no bargain himself—was talking about her. He told me of some of their experiences together. He talked about her and lifted up all those little perfections that only the eye of a lover would take time to discover. I realized that these two ordinary people by the faithfulness of their love had discovered a depth and a quality of life that the libertine and the playboy can never know.

The early Greeks, psychologist Rollo May tells us, saw Eros, the god of love, as the creator-god who brought life and beauty to the earth. They pictured him as a young man—of full height and strength—with the well-muscled body of a strong and virile man. That was in the days when Greece was in her glory and fashioned the dreams and visions of democracy.

Then Greece lost its greatness and became decadent. And something happened to the way they pictured Eros. No longer was he the strong man. Now he was the baby boy who never grew up—the cherub or the cupid. When the high hopes and great ambitions of Greece were abandoned, then love became childish and irresponsible. When love becomes a game and sex is seen as a toy, then are we become corrupt altogether and incapable of knowing ourselves or others. □



# Letters

## YELLOW BEAUTY SHOULD HAVE GONE SOUTH, NOT NORTH

I am writing in regard to two articles in the July issue: *Where Poverty Is Total* [page 29] and *Travel Camping on Cape Cod* [page 42].

I wish that Yellow Beauty, the bus which took the travel-campers to Cape Cod, had gone south instead of north. It could have taken those kids to help the Rev. Willis T. Goodwin by doing something constructive on Johns Island!

MRS. MELVIN A. COOK  
Erie, Pa.

## PICTURE BETTER SUITED FOR 'PLAYBOY' THAN TOGETHER

As a United Methodist and a longtime *Together* subscriber, I wish to voice my protest concerning a picture which appeared on page 43 of the July issue, illustrating the article *Travel Camping on Cape Cod*. It shows a young girl in very scanty attire stepping out of a bus marked "Methodist" in large letters.

To my way of thinking, such a picture belongs in *Playboy* or Montgomery Ward's catalog rather than in a Christian magazine.

MRS. EDWARD NEUMANN  
Long Beach, Calif.

## HER 26 'BABIES' DIFFERENT—BUT REALLY JUST THE SAME

The July article *Our Twenty-six Babies* had special meaning for me, for I, too, have had exactly 26 "babies" in foster care in my home. They were just as special, but they were a bit different from those described in your article.

Did you know that not all foster care is limited to children? There are adults, too! My 26 "babies" were all adults who came

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Park Ridge, Ill. 60068

from a state mental-health center. A bit different? Yes, but really just the same—all in need of love and acceptance.

How about adding a postscript to your information box on page 58? Tell your readers that there are also adults in need of foster care. Information is obtainable from all the sources you mentioned and from various departments of mental hygiene.

Our own son, Randy, is very good at helping make disoriented adults feel at home and wanted. Five of his eight years have been included in the total approach to given persons worth.

MRS. NAN ELIZABETH ADRIAN

## 'TEENS' REACHES PROBLEMS

I would like to express my appreciation for your ableness in reaching youth problems in Dr. Dale White's *Teens* column. I especially like his articles because I am 15 and have some of the same problems.

SHARLE CARTER  
Howard, Kans.

## CAIRO REPORT 'SUPERIOR'

This letter is long in coming, but I continue to hear reactions to the special report which your associate editors John Lovelace and Jim Campbell wrote on Cairo. [See *Two Rivers, Two Races, Any Solution?* June, page 8.] For the most part, the article was well received, and most of the people said it was far superior to any that had been written earlier. They felt it was not one-sided, as many others were.

I want to thank you for the effort you put forth to put this report together. Things have not changed much since Mr. Lovelace and Mr. Campbell were here.

VICTOR P. HERMAN, Pastor  
First United Methodist Church  
Cairo, Ill.

## BACK ISSUES NEEDED

We need the past three years of *Together*. Anyone who would like to share these with us, plus any other inspirational books or literature, could mail them as follows: Chaplain (LTC) Tamadge F. McNabb, Box 30, Office of the Chaplain, 97th General Hospital, APO New York, N.Y. 09757.

TALMADGE F. McNABB  
Chaplain (LTC)  
U.S. Army General Hospital  
Frankfurt, West Germany

## MANY PRAY WITHOUT TALKING TO GOD

The article *Don't Teach Them Prayers; Teach Them to Pray* by Sarah M. Danner in the July issue [page 62] interested me very much. About 20 years ago I was able to attend the Chicagoland Laboratory School of Christian Education, and I got my credit the first year for the paper I wrote on teaching children to pray rather than to say prayers.

I hope a lot of mothers and fathers, church-school teachers, and others will read Sarah Danner's article. It has been my feeling for a long time (I taught Sunday school for almost 50 years) that many people pray formally without really talking to God. Children learn the singsong prayers for table and bedtime and never learn to talk to God as they do to their mother or dad or a good friend.

FLORENCE M. CARR  
Riverdale, Ill.

## GENERAL CONFERENCE STAND ON ABORTION PROTESTED

As an ordained elder in The United Methodist Church, I must protest the action of our General Conference regarding abortion. *Together's* report on the 1970 conference meeting [see *Conference Acts . . . Tensions Relax*, July, page 11] said on page 15:

"The resolution as finally adopted by a substantial majority placed the denomination on record as favoring legalized abortion and voluntary sterilization as partial solutions to the population crisis. Legal abortion, as urged by the conference, would no longer be included in state criminal codes but would be regulated as a medical practice."

How can the people of God (?) approve of the destruction of the unborn baby? What can be more horrible than to destroy human life?

I protest in favor of life! God is love, and love is life.

WESLEY C. SMEAL, Pastor  
East Freedom United Methodist Church  
East Freedom, Pa.

## MUST UNBORN BE SACRIFICED ON ALTAR OF SELF-CENTEREDNESS?

The United Methodist position on the subject of abortion as a partial solution to the population crisis is a stand I never thought the church would take.

With the progress that has been made in contraception, I cannot see



many reasons for the wholesale condoning of abortions.

Once the fertilized egg has attached itself to its source of nourishment in the womb, we have a potential human being. This is the time that God takes an interest in what we like to think is only between a woman and her doctor.

A paraphrase of Psalm 139, verses 13-16 by Kenneth N. Taylor in *Living Psalms and Proverbs* (Tyndale House, \$4.95), says:

"You made all the delicate, inner parts of my body, and knit them together in my mother's womb.

"Thank you for making me so wonderfully complex! It is amazing to think about. Your workmanship is marvelous and how well I know it.

"You were there while I was being formed in utter seclusion!

"You saw me before I was born and scheduled each day of my life before I began to breathe. Every day was recorded in your book."

In a nation that cherishes individual liberty does not the unborn child have a right to live? Christians everywhere should think twice before condoning such practice. God expressed his anger many times in the Scriptures because the Jews sacrificed their children on the altars of pagan gods. Do we dare sacrifice our unborn on the altars of self-centeredness and materialism under the guise of population control?

MRS. EDWARD FORBA  
Tunkhannock, Pa.

#### JULY 'JOTTINGS' COLUMN RESTORED HIS TRACTION

My wife and I are managers of a United Methodist camp. Although it is less than 20 miles from downtown Los Angeles, the nearest road is 4 1/2 miles away. Most of our supplies are brought in by pack mules. It is in a beautiful spot on a main hiking trail.

This morning I started work around six o'clock, jumping from one small job to another and accomplishing nothing. It seemed as though the choke was stuck, causing my brain to sputter. It could have been because today was the day for the campers to arrive, and soon fifth and sixth-graders would be bouncing all over the place; but actually I believe it was because I had a guilty conscience. I felt guilty because last night I refused to let four high-school boys spend the night in the camp. I figured they might get the place dirty after I had cleaned up for the campers.

About 9:30 this morning I walked past the coffeepot. I had been spinning my wheels all morning; maybe a cup of coffee would increase the traction. On the coffee table was the July issue of *Together*. I had read most of the magazine so I was forced to the back page to read *Jottings*. The humor I found in this column about the Rev. John Robert McFarland's harrowing experience on the Chicago Skyway did not erase my guilt feelings but it did start me on a decent day's work. I realized that cleaning up a few grease spots left by four teen-agers on the kitchen stove would have been much easier than being locked out of one's car on a busy highway on a rainy night while one's wife was having a baby.

EARL BARTO, Manager  
Camp Sturtevant  
Big Santa Anita Canyon  
Angeles Forest, Calif.

#### PEACE CORPSMAN FOUND TOGETHER BEST IN BOTSWANA

We have a young man named Gary L. Whisler, a member of the Newburg Church in this parish, who served three years with the Peace

Corps in Botswana in southern Africa. He recently finished his term of service and en route home he wrote me a letter which is a fine endorsement of *Together*.

Here is some of what he wrote:

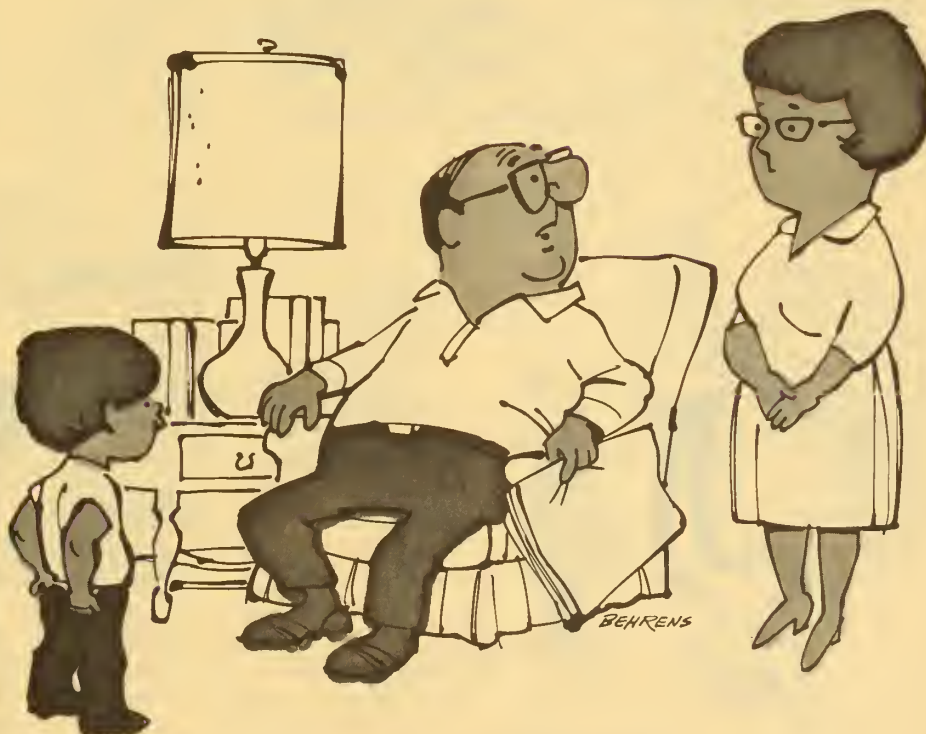
"I want to thank the church for the *Together* magazines I have received. I am on my way home now so they should be discontinued to my former address, but I would suggest the following instead. There is now a Student Christian Movement at my old school there, and several of its members were very keen to read my *Together* magazines soon after I got them. I would like to discuss sending a subscription to the group there.

"*Together* was by far the best magazine I could get when in Botswana. Other volunteers were also interested in the colorful layouts and topical, thought-provoking articles. There was nothing that could have possibly been more relevant and sustaining for me than such a magazine."

We have followed Gary's suggestion and have entered subscriptions both for the student group and the school library.

MARLIN H. LAUVER, Pastor  
Newburg United Methodist Parish  
Newburg, Pa.

#### The Inner Man by Paul R. Behrens



"When I left home at 19, my parents were afraid I might learn some of the things that our grandson is picking up now in the first grade."

# Homely Humor

By HERB BRAMMEIER, JR.



"I thought I would bring you a glass of water for a change."



"I was great in nursery school. I must have peaked too early."



"Come back here!"



"I have a feeling you are about to hear a timely, heartfelt sermonette."



# '...Then how do You Xpect to Pay Your Hospital bill, Mr. Clutter?'



Dear Editur:

You have came within a hare's breath of not hearing from me this month dew to the fact I slipped and fell out of my barn loft again. It was did while I was pitching down some slick hay for the stock.

When I come to my sines there was old Froggie Fenton standing at the fence laffing, and Froggie said:

"Hegbert, I am glad to see you down on your knees for a change. It is a most unacustomed site to see you thus xcept at communion and maybe when you are at the front of your boat running a trot line."

I told Froggie I was not down on my knees but was luckie to be able to get up on my knees. So he quit laffing and come over and helped me into the house. Then he drove me over to Rock City to see Doc. Henry, and Doc. said:

"Hegbert, your abominable mus-sels is separated in several places and shud be sewed up at once by a skilled surgon at Methdist hospital in the state capital. It is a wonder to me that you dont have no slipt disks in your backbone, or a couple of broke legs."

When I got to the hospital which is 80 miles away, I set down in a office with a lady in a peppermint stick candy dress, and she ast:

"Do you have any insurance, Mr. Clutter?"

Yes, I replied, I have a policy with the Farmers, Cattlemen & Lumbermen Mutual Guaranty Co., which was bought by me in 1921, and will leave my wife Abby the sum of \$10,000 when I have past on thru the valley of the shadders to whatever fait awaits me in the Great Beyond.

"I mean," the lady said, "do you have any hospitalisation insurance, Mr. Clutter?"

"No, mam," I ansered curtously.

She turned pale and shook her head.

"Then how do you xpect to pay your hospital bill, Mr. Clutter?"

I told her I would pay it with money which Mr. L. B. McHarg has been storing up for me, as he is president of the Peoples Bank at Rock City.

"Do you mean *real* money, Mr. Clutter?"

"Yes, mam," I replied politely.

So I got into the hospital and when I come to the next morning I was all sewed up and the surgon and nurse hauled me out of bed and made me stand upon my two feet and my hed had hardly cleared when there was my paster Bro. Viktor and Mrs. Viktor with a green vace of pink flowers, and a stranger whom I did not know.

"Hegbert," said Bro. Viktor, "I would like you to meet the Rev. Carl

Curtis, pastor of the First UM church hear in the state capital."

"Pardon my left hand," said Bro. Curtis.

I notised he had his right arm in a sling and ast him if it was broke.

"No," he replied, "my hand shakin hand is all wore out at the elbow dew to my standing at the church door last Easter while the congregation was filing out in their new clothes, altho any other Sunday hardly even gets me warmed up at the door."

Bro. Viktor then said: "Hegbert, you know that if you was at home I wood be at your bedside ever day. But it is a far peace from Elsewhere to the state capital, so Bro. Curtis hear will be on hand to meet your spiritual needs of which, I laffingly tell him, you have many."

I said I was beginning to think that was true since I had fell out of my barn loft 1/2 dozen times at least and heretofour the Good Lord had provided me with a soft place to land, for which I am thankful, but this time he must of had his hed turned.

About that time one of the inturns trotted in and with him was a doctor who said: "Doctor Henry over at Rock City has ast me to be your attending physician," and he trotted out again, which I found out later cost me \$10. I could tell he was wore to a frazzle and the next day I ast him why he was always on the run and he said: "Mr. Clutter they is a lot more people like you than they is doctors like me."

"Dont you ever get no rest or rekreation?" I ast.

He said he played a little goff on Wed. afternoons but wasnt very good, and I told him he shud come down to Elsewhere and stand hip-deep in Clear Creek with a fly rod as my house guess, and he said maybe

# Somebody cared.



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he wood someday but I doubt it he is so busy.

Well, I come out of the hospital with my abominable mussels about healed, and Mr. McHarg sent me over enuff money to pay the bill since I didnt have no check book with me at the time.

"Hegbert," Mr. McHarg said over the phone, "this delivers a sizable whack at your account, but your accets stood it without turning a hair. However I wood suggest that you dont go up in that barn loft again until you get some kind of hospitali-sation insurance."

Which I have just did at the xtra urging of Bro. Carl Curtis whom I also invited down hear as my house guess to do some fishing on Clear Creek, and who took me up so fast he almost met me at my door when I come back from the hospital.

"Bro. Clutter," he said, "this has did me a world of good. We dont have nothing like this anywheres near the state capital and while I am not glad that you fell out of the barn loft again, I suspect that your misfortune has fixed up my Easter Sunday elbow with the theraputic xercise I got from hauling in all them big ones."

Also, he said, it had cleared up his brain somewhat.

"I wood not be surprised, Bro. Clutter, if I also have hauled a flock of new sermons out of Clear Creek, any of which you and the Mrs. are invited to here whenever you care to motor over to the state capital."

"We are liable to do that, Bro. Curtis," I said. Then, meaning it as a joke, I ast: "What date do Easter Sunday fall on next year?"

"I do not know, and I am afraid to look," Bro. Curtis declared as he drove off in a cloud of dust and chicken feathers.

Apologetically yours,  
H. Clutter



# Teens

By DALE WHITE

I HEARD from a young woman recently. She was deeply depressed at age 19. I learned that she quit school when she was 16. She had refused to get down on her knees in front of the assistant principal. His way of testing the skirt length of the girls, and of humiliating those whose skirts were too short, was to force them to kneel before him in the presence of the other students. She quit school to protect her sense of personal dignity. Now she wonders about her future.

This girl's experience reflects growing tension over life-styles. We sometimes see this as a generation-gap problem. Probably it is, to a large extent; but young people tell me that they often find adults more open to changing styles than many of their peers. The church is caught up in the confusion as this letter from P.W. shows:

*"Isn't this a time in our country when mankind needs to reach out and come together? Don't we all need to open up and let others into our hearts?"*

*"All the rioting, disorder, and hate. Couldn't it stop if people would sit down all together, regardless of their length of hair, and come together in fellowship and love?"*

*"What is the church supposed to do? I have always believed the church was people. People! People with long hair, ragged patched clothes, and hairy faces. People with nice, new clothes, and short hair."*

*"The church is people! So why do we shut out people because of the length of their hair? Isn't the church supposed to open the door to everyone and lend a hand of love?"*

*"I was at a church party. It was hot, so my friend and I sat outside on the steps. It wasn't dark yet because of daylight saving time. These two guys with long hair and ragged clothes stopped by and wanted to talk. They were real nice, and said they were staying at this Christian place a couple of blocks from here. I had seen the place before, and was proud of their Christian organization. They advertise their belief in God. They help people who need help and*

*put people up who have nowhere to go.*

*"Anyway, I said this was a Christian party, and they asked if they could come in. I said sure, but the counselors might not be too friendly. I knew they would not fully accept them. On the way into the house I asked them if they were Christians and they said they were. They said, 'Jesus had long hair, too.'"*

*"Then inside, our counselor said, 'Sorry, this is a private party.' They left, and I told the counselor I did not think it was fair, and went out to apologize, and went on home."*

*"I knew they wouldn't accept them, but I never thought they would*

*turn them away. When I apologized, the kids said that was okay, they would forgive them.*

*"I don't understand how the church could turn them away. I thought we were all one under God. I am really upset about this. I am actually ashamed to be a member of my church. I have decided not to go to the youth meetings any more. Are my feelings just?"*

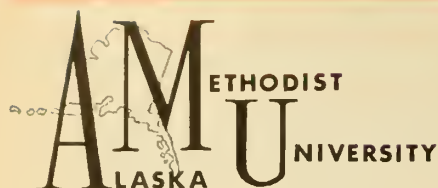
I encourage young people and adults to ask what it means when they meet someone whose style of dress and hair seem unusual. So-called "hippie dress" in one setting may mean that the person is



Cartoon by Charles M. Schulz. © 1964 by Warner Press, Inc.

*"You can relax. There's not a thing in the entire Book of Leviticus against wearing contact lenses!"*

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seriously alienated or even emotionally disturbed. In another setting it may mean that he or she is a style-setter, a person of inner strength and self-confidence who dares to try new ways. It may mean the person identifies with a very sick crowd or that he identifies with a group of open, lively, and courageous young people. Angry rejection on the basis of snap judgments hardly seems fair.

The TV generation is visually oriented. They declare themselves through visual symbols more than past generations. They cover the walls of their rooms with vivid posters and collages to make their life-space vibrate with the images which speak to them. A peace symbol hung on a leather thong shouts their political convictions to the world. We may or may not agree with the politics, but should we fear the freedom of expression?

Can we really believe that the new, innovative, and open attitude toward styles is a threat to our Christian faith? Drug abuse, sexual promiscuity, and violence condemn themselves through their own hurtful self-contradiction. But to confuse these with the way young people like to dress these days is to show how out of touch we really are with modern youth.



When I was 14 I made a big mistake, which I have paid for a thousand times. I am scared I have venereal disease. I just had my tonsils taken out. Blood tests were run on me. Would the blood tests show the disease if I had it? Please help!—G.A.

If you made your mistake with only one person, whom you are certain had not gone all the way with anyone else, the risk of infection was very slight. Venereal disease spreads mainly among those who are being promiscuous; that is, are having intercourse with several persons over the same general time span.

Young people will often have an unreasonable fear of venereal disease, even where infection was impossible. This fear comes from guilt about forbidden sexual fantasies and behavior, and the feeling that one ought to be punished for those sins. Or the fear may come from a general anxiety about whether one has what it takes to

be a real man or a real woman, which gets twisted into the feeling, "Something must be the matter with me," or "Something will surely go wrong and I will not be a good sex partner."

Since you are worrying about it, why not call your family physician. He can tell you what tests were run on your blood, and what you should do now. He understands how young people make mistakes.



I am a 14-year-old boy with a problem that seems to be destroying my emotional stability. There is this girl that I love very much. There is at least one other guy who likes her also. I believe she likes me, but I don't know for sure. This other boy and I are good friends and I wouldn't want to fight him for her. I need some advice on how I can woo her.

I would have trouble going it alone because some people are spreading untrue rumors about me. It is true that I have been in trouble with the law before, once for vandalism and several times for curfew violations; being found innocent of the former for lack of evidence and the latter being a petty misdemeanor and quite common amongst teen-agers.

So here I am, not knowing where I stand in this matter. I've tried talking to my parents about this, but they couldn't give me any advice that amounted to a tinker's damn. What can I do and how can I get to her? Thanks for any words of wisdom you may give me.—J.J.

You might start by trying to stay out of trouble. Let's face it—a tough-guy reputation scares off many of the girls you would most like to date, and makes all their parents gun-shy.



I am 20 years old, am treated as an adult, and am allowed to make my own decisions and mistakes. However, I feel that I need someone's opinion other than that of my parents on this matter.

Recently, I have been dating a guy who is about my age and has been in the service. He holds down a good job and is dependable as far as debts are concerned. How-



When was the last time you shared something with your brother?



Once it was the other half of your popsicle.  
A nickel from your dime.  
Sips from your soda.  
A bite from your bubblegum ball.  
Now you're both grown-up.  
Separated by miles but not memories.  
Yet you can always go home again by phone.  
Long Distance is the next best thing to being there.

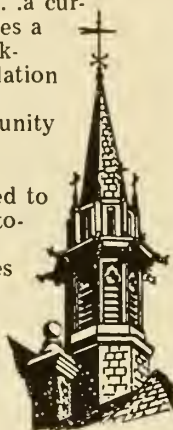


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ever, he is a real wild fellow. I guess he's done almost everything except steal and kill. He drinks way too much, but has some very good qualities, also. He is a very honest person. He has never lied to me. He admits to anything that he's ever done.

I get the impression that he really cares about me, even though I'm not his type at all. He's after sex, and he gets straight noes from me. He says that it's not the reason he takes me out because he knows too many other girls to expect that from me, too. He calls me nearly every night and I get to choose where our dates are going to be. He even comes to church.

Of course, I'm not serious about this guy, but there's always a possibility I might become serious. I think I'm good for him, but his drinking worries me. I know I can't help him if he doesn't want to help himself. Maybe, with luck, God will speak to his heart and mine, and we'll both be a lot better people.

I've dated similar guys many times before and, for some reason, I'm attracted to that type. Any opinions will be welcomed.—D.E.

Two kinds of fascination may trap a girl into an unwise relationship with a man of this type. His devil-may-care independence and aggressiveness come through as signs of strong masculinity. The girl's need to be swept off her feet by a real man confuses her judgment.

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I am a boy, 17 years old. I like this certain girl whom I have known for almost a year now. I am Methodist and she is Catholic. This is where my problem begins.

My parents are both dead set against the Catholic religion and my dating any Catholic girls. Therefore, they won't let me date, see, or even talk with this girl to whom I am so deeply attached. They say that going out with her now will

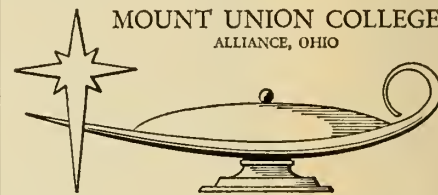
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only lead to greater problems later. Are they wrong?

This girl found out how my parents felt and told her mother about it. Now her mother doesn't want her to see me because she's afraid I'll get into trouble with my parents.

What should I do? Forget her? Forgetting her is going to be awfully hard, but I suppose I can if I have to. I don't want to lose her.—E.G.

With fast-moving changes in the churches and a more flexible attitude all around, many parents are not so concerned about inter-religious dating as they once were. My ministry is in a state which has a solid Roman Catholic majority. A new ecumenical spirit has grown up in the past three or four years here. We have had ecumenical weddings in our churches, with priest and minister both officiating. In our town the Protestants go to the Roman church for the annual Thanksgiving service. And that in Puritan New England! So we are becoming reconciled, and things are becoming easier for the young people.

This does not mean problems will not arise. Careful thought must be given by a couple contemplating an ecumenical marriage. What is the attitude of both sets of parents? How open to co-operation and compromise are the particular churches and the clergy? Will the wedding ceremony be Catholic, Protestant, or ecumenical? Where will the children be reared? In which church will the children be reared? Is the Catholic party willing to practice birth control? These matters should be settled before the ceremony, not afterward.

I am not opposed to dating across Catholic-Protestant lines. But I do believe young people should take seriously the wishes of their parents. Local situations often make parents justifiably cautious.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through *Teens*. Write to him in care of TOGETHER, P.O. Box 423, Park Ridge, Ill. 60068.

—Your Editors

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# A Moment of Truth

THE KITCHEN counters wiped to shiny oblivion of dinner's chaos. The children safe in bed. Coffee, lip-burning and strong. FM music. A magazine, glossy and inviting in its newness . . .

"Mom!"

What now?

"Yes, darling?"

"You haven't kissed me."

I did. I know I did. The milk-mooned mouth; the sand-gritty, tousled hair; the rib-bruising hug of muscles testing an eight-year-old's strength.

"You told me to wash my face and brush the sand out of my hair, but I don't remember any kiss."

Titillating headlines: "Five Five-Minute Freezer Meals"; "Model Mothers—Hair and Face Care"; "Hands Caressable"; "Drugs and Dating"; "Romance and Leisure in the Caribbean"; "Is God Dead? Clergymen Give Views"; "The Pill"

"What's the use of a kiss if you don't remember it?"

"I'm coming."

He's gone. My child is gone. Sheets rumped into a snorting, giggling hump. The ritual of amazement and delight at finding him at last.

"Please remember that I'm kissing you."

"But what about a story? You don't read to me anymore."

"You've learned to read yourself, and I'm so tired."

"Tired and busy. That's the trouble"

Lips tight, twisted down, eyes a pebble-hard reflection of rebel youth seeking life in rock music, marijuana, LSD.

"I'll read you a story."

A satisfied snuggling, then warning.

"Not a God one; I want a real story."

"But God is real."

"He's old and dead long ago, like fairy tales."

"Who told you that?"

"Figured it out myself in Sunday school. All those old men like Moses, talking to God and God talking back. God doesn't talk to people anymore."

A Moment of Truth.

Easier to be mauled by lions than at a cocktail party simply to say, "God is alive. I know. He speaks to me." My heart pounds—the highest diving board—curtain going up—finals—a witness to my son:

"God does speak to people if they listen."

A fearsome plea in blue eyes holding mine.

"Would he speak to me?"

"Yes. If you listen. Give God a chance to speak to you. Just close your eyes. Tell God your love and need. Then listen."

A watch-ticking silence, breathing loud as ocean waves. A silent prayer.

"Please, God, speak to him."

A freshed face in shining concentration. Eyes opened wide and gleeful unbelief.

"Hey! He spoke to me. God really spoke to me."

A sparkling rush of joy.

"I knew He would. What did He say?"

"Don't quarrel with your sisters quite so much . . . Be kind . . . Work hard at school and listen to the teacher . . . Don't take things that don't belong to you—not even erasers . . . And be joyful."

"Be joyful, son."

"I will. I guess baseball made me sleepy. You can read your magazine now. Good night"

Coffee cold. Magazine still virgin new.

"Is God Dead? Clergymen Give Views."

□

By SUSANNAH TUDOR



# BOOKS

**M**ANY PEOPLE are sure to find *Your Baby's Sex: Now You Can Choose* (Dodd, Mead, \$4.95) profoundly disturbing.

Coauthored by writer David M. Rorvik and gynecologist Landrum B. Shettles, this book presents a detailed explanation of a method Dr. Shettles believes will make it possible to predetermine whether conception will result in a boy or a girl. It has been under test for nearly 10 years.

Dr. Shettles appears to have impeccable medical credentials—he is on the faculty of Columbia University's College of Physicians and Surgeons, and is an attending physician at the Columbia-Presbyterian Medical Center. But he is not new to controversy. Two decades ago he stunned the world by producing the first "test tube conception." And he is internationally known for discovering and identifying male and female-producing sperm.

He reports 80 percent success for his sex pretermination method, believes it could be at least 90 percent successful if his advice were strictly followed.

*Your Baby's Sex: Now You Can Choose* is written with great simplicity, even some humor as it reports on some old superstitions. It is written, also, with concern for the anguish a family can suffer when the child that is born is a boy and the parents wanted a girl, or a girl when the hope was for a boy. The last chapter contains some science-fiction-like ideas about the development of human sexuality in the future.

The book does not get into any of the theological implications of parents' being able to choose the sex of their offspring. Perhaps these will come up some time or other during The United Methodist Church's National Conference on Family Life, to be held in Chicago, Ill., October 8 through 11.

"It was a very good kind of match, and also very bad, although I grant that it is difficult to tell about these things by looking in from outside the window," Michael J. Arlen writes of his parents' marriage in *Exiles* (Farrar, Straus & Giroux, \$6.95):

"They were both of them beautiful. They were, also, both of them, in a kind of exile, and sought to find a home, a country, in one another, and very nearly did."

The father, like the son, was a writer, one of the 1920s most successful novelists, full of energy, radiating confidence. The mother, from a titled family, yet with a seeming feel for independence, had grown up on a Greek island long before Greek islands became as famous as they are today.

Their son's view of them both, and of his own growing up, is compassionate and perceptive—a rare writing achievement because children are seldom able to see their parents except in their relationship to themselves.

The excerpts from *Look at the Family Now* (Abingdon, \$2.45) on page 39 of this issue are typical of the realism with which Bishop Hazen G. Werner tackles the subject of family life 1970 style.

This paperback begins with the flat statement that the American home is ill—pressured by



A boy or a girl? Parents can plan which, says a gynecologist in *Your Baby's Sex: Now You Can Choose*.

enormous forces that are too great and subtle for its strength—but it clings firmly to the belief that the family is still the answer.

"The family is not through yet," says the bishop. "It is equally certain, however, that it must do a better job. We will never save society without the family, but it will have to be a better family."

Bishop Werner, formerly chairman of the National Committee on Family Life of the former Methodist Church, and of the First World Methodist Conference on Family Life, has conducted family-life conferences in 14 countries.

Evelyn Millis Duvall puts the emphasis on the positive in *Faith in Families* (Rand McNally, \$4.95).

"Families are not what they used to be," says this



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veteran in the family-life movement, "but the world is not a static place. What is needed now is not the 'good old-fashioned family' geared to function in other times and conditions. Rather, today's requirements are for flexible families that are free to explore the potentials of human development in a dynamic age."

Her book is breezy and optimistic. Beginning with a consideration of what families are for, she offers seasoned observations on happiness in marriage, the problems of rearing children, learning to live with differences in the family, establishing communication between family members, and approaches to solving family problems.

When she discovered she was pregnant for the first time, Hermine Demorane began to keep a diary. *Life Star* (Coward-McCann, \$3.95) is the result, a sensitive, introspective journal of birth.

Mrs. Demorane, now the mother of an engaging little girl named Murphy, is the French wife of a young British writer. If she was not a writer before she began her diary, she is a very good one now.

Catherine Drinker Bowen, who has been the biographer of Justice Holmes, John Adams, Edward Coke, and Francis Bacon, writes about her own family, the Drinkers of Philadelphia, in *Family Portrait* (Atlantic-Little, Brown, \$7.50). It is the story of vigorous, talented people.

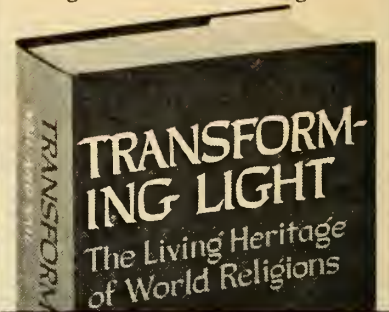
There used to be sound, practical advantages to having a big family. Now large families are a luxury no American couple can afford. Physician Isadore Rossman points out why in *Two Children by Choice* (Parents' Magazine Press, \$3.95), and then, in a nonclinical way, tells how to limit the family to only two children.

"Next time you see a teen-age golfer shank three consecutive drives into a pond, only to have the third skip-skip-skip across like a flat rock and land in the fairway, you should mumble to yourself: 'That kid should study journalism and learn to write about golf.'"

TOGETHER news editor John Lovelace was talking about his fellow former Texan, Dan Jenkins, to whom that three-in-one incident really happened some 20 years ago in Fort Worth. Jenkins did learn to write—he is senior editor Dan Jenkins of *Sports Illustrated* now, and totter of that magazine's professional golf portfolio—and he has packaged some of his funniest golf yarns between the covers

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### MISCELLANEOUS

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of **The Dogged Victims of Inexorable Fate** (Little, Brown, \$5.95). "The magazine-slick words," John says, "stand up for easy reading like a fair-  
way shot off an ant hill."

If a man on the management level, or a specialist, has to look for a new job after he is 40, it is difficult. If he is over 50, it is tough. And if he is over 60, it looks impossible.

Lou Albee tells how to do it, stressing attitude as well as method, in **Over 40—Out of Work?** (Prentice-Hall, \$5.95). He writes from personal experience. He was unemployed once in his forties, twice in his fifties.

Herbert Brokering is a parish pastor known for his creative writing. **Lord, Be With** (Concordia, \$1.95) is a collection of prayers he has written for everyday happenings and people . . . prayers for garbage collectors, comedians, and reckless drivers; prayers about things like honest courts, long weekends, and new nations.

This paperback is a devotional book for everybody who reads the news and meditates, who thinks of the world and prays.

The *National Catholic Reporter*, published in Kansas City, Mo., is one of the most unusual religious weekly newspapers in the world. Its exclusive stories have made headlines on every continent, and "official condemnation" by a local bishop in 1968 brought forth an instant flood of support from fellow Catholics, and fellow journalists. The N.C.R. may shake your teeth, but it is never dull.

Its editors selected a sampling of stories and essays for **Special to the N.C.R.** (National Catholic Reporter, \$2.95). This paperback is not for bigots, nor will it give Protestants any false sense of pride or smugness. But if you've got the courage, swing with it. You may enjoy it.

"One of my reasons for trying to be a Christian is that the Christian world view comprehends the necessary elements of the good life more fully than does any other body of truth with which I am acquainted," writes Elton Trueblood in **The New Man for Our Time** (Harper & Row, \$2.95).

Concerned with the problem of how to remain contemporary, Dr. Trueblood believes that the man who will be a new man tomorrow must possess at least three qualities: compassion, reverence, and intellectual integrity. He also believes that many contemporary men and women who have no faith to give meaning to their

lives are aware of the spiritual vacuum of the recent past and ready to listen to an affirmative proposal of how life can be made whole. It is for them—and for believers who are discouraged because the Christian message they have tried to present has seemed to fall on deaf ears—that he has written this book on how Christianity provides answers to the basic human needs.

I like to read plays, either alone, silently, or aloud in good company. But today so much—too much for my taste—drama dredges around in the dregs of life or is so obscure that when you come to the end, you aren't sure what you have been reading.

A new seriocomedy by British playwright Christopher Fry, though, makes use of traditional dramatic structures and believable characters to bring some profound meanings to the surface.

**A Yard of Sun** (Oxford, \$4.95) takes place in Siena, Italy, in July, 1946. The mood is celebration—it is the eve, then the day of the Palio, the spectacular horse race around Siena's ancient town square that has been run since the Middle Ages. In a timeworn palazzo, however, people are confronted by betrayal, surprise, and guilt. They are, themselves, a microcosm of social and political conflict and opposing philosophies of life, and as they respond in their various ways, we learn something about the nature of love and the kind of terms on which ordinary life can be resumed after the normal pattern has been torn.

So challenging are Fry's previous plays that they are often presented as chancel drama. This one, too, is richly textured, with many treasures lying beneath its surface.

Arthur Mazmanian, who is a sculptor, graphic artist, and design teacher, photographed 200 New England churches and writes about them in **The Structure of Praise** (Beacon, \$19.95) in terms of their role as centers for political and social life as well as places of worship. The meeting-house in the New England village housed both the religious life and the government of the community, he reminds us.

The churches he selected range from 18th-century buildings to examples of contemporary church architecture. United Methodists are repre-

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sented by the Old Round Church in Richmond, Vt., erected jointly by five denominations in 1813; the Arnold Mills Methodist Church, Rhode Island, 1827; and the Old Meetinghouse at Townsend, Mass., which was built in 1771 and became Methodist in the 1850s.

Members of church building committees will want to see this book, but its price is above the range of the casually interested.

"The great hymns of the past have a timeless quality, and we can go on singing them. The new songs (hymns or otherwise) may look amateur beside them; but we have to write them, all the same. When we have nothing new to add to what Christians have sung or said before, Christianity will stop. The truth will still go running on, but we shall be standing still," says composer Sydney Carter in the introduction he wrote to **Now Songs** (Abingdon, \$2.50).

This paper-covered collection presents contemporary gospel songs compiled by composer Malcolm Stewart. Lighthearted, questioning, they retell the events surrounding the birth of Christianity. The melodic line for each song is accompanied by guitar chords.

One of our editors, who used to be a Nashville, Tenn., newspaperman, has a large collection of Country and Western music from the 1940s and 1950s. He was close to the phenomenal growth of what has become known as "the Nashville Sound" during that period and has followed it with unabated enthusiasm—though from a distance—ever since.

Naturally, I wanted to know what he thought of Paul Hemphill's book on **The Nashville Sound: Bright Lights and Country Music** (Simon and Schuster, \$5.95). His verdict was:

"Superlative. By far the best, most human and accurate account of the Country-music scene, its stars, has-beens, and fans that I have seen. Not only that, the book is so interesting that even the non-Country-music fan might regret, as I did, that it ends so soon. Mr. Hemphill, an outstanding reporter, shows promise of greatness as a writer of books."

Patrons of the Grand Old Opry might be surprised to learn how deeply Country and Western music has been influenced by an Afro-American idiom, says Martin Williams in **The Jazz Tradition** (Oxford, \$6.50).

This is a book for the specialist. The former jazz critic for the *Saturday Review* writes about techniques,

structures, and interpretation, concentrating on 16 major jazz figures.

**Growing Up With Music** (Hewitt House, \$4.95) was written for parents who want their children to be music-minded, and Hilda Hunter is specific and practical about what you can do to help this happen.

**The Beggar in the Blanket & Other Vietnamese Tales** (Dial Press, \$4.95) are retold for American boys and girls by Gail B. Graham. There is even an Asian Cinderella tale in this rich collection of Vietnamese folklore illustrated by Asian-looking drawings done by German-born Brigitte Bryan.

A Shawnee Indian legend about a brave young hunter and 12 dancing princesses who descend from the sky was first set down more than a century ago by Henry Rowe Schoolcraft. John Bierhorst has edited it for young readers, and in **The Ring in the Prairie** (Dial Press, \$4.50) colorful drawings by Leo and Diane Dillon bring it to vibrant life.

A new translation confined to 850 words children can understand has not diminished the Scriptures in **The Children's New Testament** (Word, \$6.95). This is a remarkable version, both rich and direct in its style.

Gleason Ledyard was the translator. His background includes 15 years as a missionary to the Eskimo, and undoubtedly the skills he has developed in communicating with them have stood him in good stead in preparing this translation for children.

E. B. White, who has delighted hundreds of thousands of children with *Stuart Little* and *Charlotte's Web*, has not lost his ability to beguile a child. Or, for that matter, to beguile all of us, of all ages.

This year we have a new E. B. White book, **The Trumpet of the Swan** (Harper & Row, \$4.50). This is the story of Louis, a trumpeter swan who came into the world lacking a voice. When his father steals a trumpet so his son will be able to woo his love, Louis's determination to pay off his father's debt takes him far from the wilderness he loves.

The American Library Association has given this tender, absorbing story the 1970 Laura Ingalls Wilder Award; but the love of children will make it a classic, just as *Stuart Little* and *Charlotte's Web* already are classics.

—Helen Johnson



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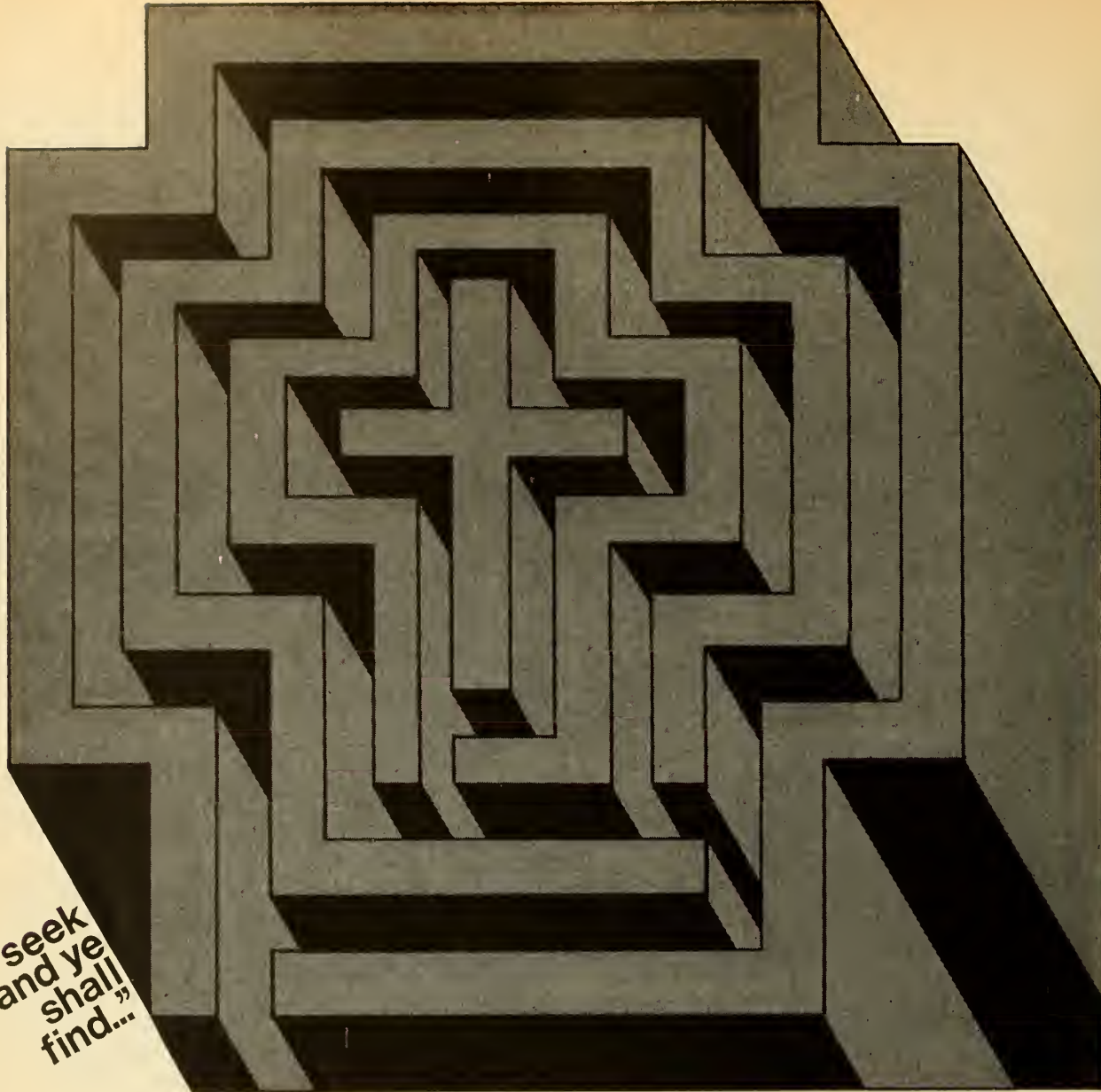
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# Fiction



**N**O MATTER who we are or where we live, the hippie culture has made deep impressions on our minds. Living in Southern California, I see the signs of it all around—on the freeway, in the supermarket and, sometimes, in the church.

Hippies are discussed wherever two or three are gathered together, and the discussion is likely to be far from cool or neutral. People are either for them or against them, and in either case ideas about them are very seldom bland. My guess is that a good many things are blamed on hippies which may not be entirely their doing. Some time ago when another college president resigned, the response among my friends was that this new culture in which we live is making it almost impossible for solid and respectable citizens to continue in their jobs.

I have often wondered as I have seen some of these boys and girls so hard to differentiate (from the back, at least) just what is going on in their minds. What kind of people live in this new culture with apparent ease? I have tried to remember what it was like when I was young, and I have concluded that this kind of life would have had a great appeal to me. I am not one who says hippies are either all good or all bad. As a Christian I have assumed that they are very different, and I have made an honest attempt to talk with some of them, to understand and learn how they look upon squares like me and the establishment I represent.

This is by way of introducing *THE GREAT AMERICAN JACKPOT* by Herbert Gold (*Random House*, \$5.95), a story about this hippie culture with the setting in San Francisco. There is Dr. Jarod Howe, a black professor with a white wife, who lives on a Sausalito houseboat. There is Al Dooley, son of a prominent California family, white and very intelligent. There are Black Muslims with whom Professor Howe has no trouble in relating; there are Al's girls, Millie, a college dropout, and Sue Cody, a very shrewd and beautiful hippie; and there is Paul Cola, a small-time hood. Then after Al Dooley robs a bank, there are the lawyer, the judge, the cops, the students, and the usual hangers-on in any society.

The thing I liked about this book is its air of reality and the sense that Gold knows what he is writing about. It is neither sensational writing nor a "confessional" yarn. It is, in a word, an honest report of a significant segment of modern life.

I think I got from this book one of the things I have been searching for in my thinking about hippies. These are not people suddenly transformed into new creatures with new attitudes and new values. Indeed, there came to my mind a very strange comparison which I offer with some trepidation. A long, long time ago John

Steinbeck wrote his great saga about the Okies migrating to California. He called it *The Grapes of Wrath*. He showed these people as Americans lost and repudiated by the establishment. Yet, they were ordinary Americans looking for something most of us were looking for. So, *The Great American Jackpot* portrays a number of people, most of them fairly young, who have been either dismissed by society or who have deliberately cut themselves off from it. They are looking for something Norman Vincent Peale would call "peace of mind" but they would be shocked to be mentioned in the same book with him. They are looking for what is essentially a religious point of view.

It would be wrong to condone the bank robbery. It would be just as wrong, however, to see in this a new lawlessness which must be dealt with only with guns and clubs. Bewilderment and immature bravado are more accurate descriptions of this criminal act in the book. The revelation of insecurity (a word I hate), worry, aimlessness, and deep homesickness are real characteristics of the hippies as well as of the members of the establishment. And, curiously enough, this brings me new hope. We are not so far apart as some of us have thought.

I should be surprised if Mr. Gold had this reaction in mind when he wrote the book. As a matter of fact, he may be very much disappointed that a Methodist preacher would find anything in the writing to give him new hope for the future. But this is the way it was so far as one reader was concerned, and I pass it along to you with my good wishes. Let us not be too "turned off" by beards, bare feet, and strange costumes. The issues of living are still essentially the same and the demands placed on human beings are still there. Living, my dear brethren, is not easy for either the washed or the unwashed. It is made bearable and exciting only by the One who said his purpose was that we might have life.

And now I must comment very briefly on *STRONG POISON* by Dorothy L. Sayres (*Avon*, 75¢). If you have not read about Lord Peter Wimsey, whose story in this book was first published in 1930, it is time you met him. Lord Peter is one English nobleman who takes his status very lightly and, while always seeming to be naive, is one man who can follow the clue through to its logical conclusion. This story is a kind of classic because it tells how Lord Peter met Harriet Vane and won her heart. Harriet was on trial for her life as a murderess and no one saw much chance of her being acquitted. Then along came Lord Peter who only had a short time to prove her innocence or his love affair would come to a tragic end.

Dorothy Sayres is a first-rate writer whose detective stories carry a mark of excellence. I read this book on a trip recently and found it as delightful as it was the first time I read it. With her strong Christian point of view and her ability to see the drama in the story of Christ as few theologians have succeeded, she has something of the gift of G. K. Chesterton when he wrote about Father Brown.

In a word, whether you are writing about hippies, criminals, detectives, or any other kind of human beings, you will see them more clearly and realistically if you are a Christian.

—GERALD KENNEDY

Bishop, Los Angeles Area, The United Methodist Church

# Jottings

Unless you start reading a magazine from back to front, as some people do, you already know that this issue is devoted largely to one theme—the modern family and the problems it faces, or must face up to, in the 1970s.

The immediate reason for this special emphasis is the forthcoming Sixth National United Methodist Family Life Conference to be held in Chicago, October 8-11. Most will agree that the problems to be grappled with at this conference are more crucial than any confronting the previous quadrennial meetings.

Meanwhile, perhaps you would like to step behind the scenes to meet two of the editors—both women—responsible for many of the articles and features in this issue.

Credit for much of the planning and writing goes to Associate Editor Helen Johnson who, by the way, is a member of the committee in charge of local arrangements for the Chicago conference.

When Helen undertook the assignment to bring the subject of modern family life into unity and perspective, she began assembling, digesting, and condensing a great mass of background material. Not only that, she talked to many authorities in the field. (In her spare time she kept up her usual monthly chores—reading manuscripts, cor-

responding with contributors, writing and editing the Books department as she has done for more than 10 years.)

Helen grew up in Kansas, studied journalism at the University of Arkansas, worked on a small-town newspaper, then became a top public relations consultant in Chicago. Since joining our staff some 12 years ago, she has handled many special features, has read perhaps 40,000 manuscripts, plus hundreds—many hundreds—of books destined for review consideration. In addition, she has been a charming and gracious hostess to many office visitors; and her kind, patient counsel in handling submissions by aspiring authors has won her countless friends, even among those whose manuscripts she has had to return!



Miss Johnson      Mrs. Sanberg

A more recent addition to our staff is Mrs. Patricia (Pat) Sanberg who observes her first anniversary with two major articles in this issue [see *Day-Care Centers That Care*, page 13, and *Norwalk's Dynamo Doctor*, page 42].

"These are two of the most challenging assignments I've ever handled," Mrs. Sanberg says. "As a working mother since my daughter was born 10 years ago, I've been acutely aware of the pressing need for high quality day-care facilities. It was good to learn that the need is being recognized by government and industry, and that local churches also are stepping in to fill the need.

"My visit with Dr. Appleby was an exhilarating experience. For anyone wishing to restore his faith in the human race I'd strongly urge a visit with this remarkable man. Our visit began at 8 a.m. and ended 14 hours later! Those hours were some of the most inspiring I've ever known in my journalistic career."

Pat's career began 10 years ago in the business-press field after she studied journalism at Illinois Wesleyan and Northwestern. In 1964 she became an associate editor of

a magazine devoted to—of all things—the design, engineering, procurement, production, finishing, packaging, and marketing of appliances! Then in 1966 she became publications manager of a 64-page monthly magazine issued by the American Society of Lubrication Engineers.

She is a past president of the Chicago Chapter of the American Society of Business Press Editors, and in 1968 was one of four judges in an editorial competition sponsored by the Professional Photographers of America, Inc. Currently, she is giving freely of her time and training to a literacy center for Spanish-speaking people in the Chicago area.

Not all of us here in the office are directly concerned with the rearing of children in the 1970s. (Those problems are behind some of us, and a couple of us are "young" grandfathers.) We do remember what now is considered a less permissive, less complicated society. And we do recall how some of the child-parent problems were handled back in the '20s and '30s. We recall quite vividly three or four trips with Dad to the proverbial woodshed. While we do not recall the reason for those trips, we are sure that whatever the reason, it never came up again!

Among our contributors: the Rev. Warren Thomas Smith, author of *The Incomparable 'Black Harry'* [page 40], is pastor of First United Methodist Church of College Park, Ga. A native of Knoxville, Tenn., he began to show an interest in Methodist history early in his ministry with publication in 1959 of *Thomas Coke, the Foreign Minister of Methodism*.

—Your Editors

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## october 1970

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